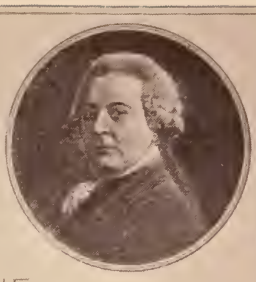
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THE

KORAN,

COMMONLY CALLED

THE

ALCORAN OF MAHOMET.

Translated from the Original Arabick *into* French,

By the Sieur DE RYER,

Lord of *Malezair*, and Resident for the *French* at *Alexandria*.

THE WHOLE NOW FAITHFULLY TRANSLATED INTO ENGLISH.

FIRST AMERICAN EDITION.

SPRINGFIELD:
PRINTED BY HENRY BREWER,
For ISAIAH THOMAS, Jun.
Sold by him at his respective Stores in *Springfield* and *Worcester*; by THOMAS & WHIPPLE, *Newburyport*, and by THOMAS & TAPPAN, *Portsmouth*.

October—1806.

TO THE

READER.

THIS book is a long conference of God, the angels, and Mahomet, *which that falſe prophet very groſsly invented; ſometimes he introduceth God, who ſpeaketh to him, and teacheth him his law, then an angel, anon the prophets, and frequently maketh God to ſpeak in the plural, in a ſtile that is not ordinary. He declaimeth againſt ſuch as worſhip idols, particularly againſt the inhabitants of the city of* Mecca, *and againſt the* Coreis,* *who were enemies to his deſign. He intitled this book the* Alcoran, *as one would ſay, the Collection of Precepts. He likewiſe termed it* El Forcan, *that is, that diſtinguiſheth good from evil. He divided it into many chapters, to which he gave what inſcription he thought good. He moſt commonly intitled them with words that are in their firſt line, without regard to the matter they treat of, and ſpeaketh little of their inſcription. He*

* A powerful family in Arabia, in Mahomet's time.

divided it into many ſigns, or verſes, that contained his ordinances and fables, without obſervation eith. of *the conſequence, or connexion of the diſcourſe; which is the cauſe that thou ſhalt find in this book a multitude of incongruous pieces, and divers repetitions of the ſame things. It hath been expounded by many* Mahometan *doctors, their expoſition being as ridiculous as the text. They affirm the original of the* Alcoran *to be written upon a table, kept in heaven; that the angel* Gabriel *brought this copy to* Mahomet, *who could neither write nor read; and ſtile him prophet, or apoſtle, in honour. Thou ſhalt find at the beginning of ſome chapters letters of the* Arabick *alphabet, which ſome will not expound. They fear to utter things that may diſpleaſe their falſe prophet. Moſt of their doctors affirm thoſe letters to be the firſt letters of the names of God. Thou ſhalt find the expoſition in this verſion. Thou wilt wonder that ſuch abſurdities have infected the beſt part of the world, and wilt avouch, that the knowledge of what is contained in this book, will render that law contemptible.*

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THE

ALCORAN.

CHAP. I.

Intitled, *The* PREFACE, *or* INTRODUCTION,* *containing ſeven Verſes, written at* Mecca.

IN the name of GOD, gracious and merciful, praised be GOD, gracious and merciful; King of the day of judgment. It is thee whom we adore; it is from thee we require help. Guide us in the right way, in the way of them that thou haſt gratified, againſt whom thou haſt not been diſpleaſed; and we ſhall not be miſled.

* The Preface, &c. in Arabic *al Fâtihat.* This chapter is a *Prayer*, and held in great veneration by the Mahomedans, who give it ſeveral other honorable titles; as the chapter of Prayer, of Praiſe, of Thankſgiving, of Treaſure, &c. They eſteem it as the *quinteſſence* of the whole *Korân*, and often repeat it in their devotions, both public and private, as the Chriſtians do the *Lord's Prayer.*

CHAP. II.

Intitled, *The* Cow,* *containing two hundred four-ſcore and ſeven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am the moſt wiſe God. There is no error in this book; it guideth into the right way thoſe that are righteous, who believe what they ſee not, who make their prayers with affection, and diſpenſe in alms a part of the goods that we have given them. Such as believe the things that are inſpired unto thee, in thoſe that have been preached before thee, and at the end of the world, are not ignorant, they are guided by their Lord, and ſhall be bleſſed. Misery is upon unbelievers. Whether thou reprove them, or do not reprove them, they will not be converted. God hath ſhut up their heart, their ears and eyes, and they ſhall ſuffer great torments. Many men ſay, We believe in God, and the day of judgment, and do not believe. They think to deceive God, and them that believe in God; certainly they deceive themſelves, and know it not. God will augment the infirmity which they have in their heart, and they ſhall undergo the rigours of an infinite pain, by reaſon of their lying. When it was ſaid to them, Pollute not the earth, they ſaid, We are true obſervers of the law of God;

* This title was occaſioned by the ſtory of the Cow, mentioned in this chapter; many commentators have differed as reſpects the title of the Cow, ſome have ſtyled her the *red Cow*, ſome the yellow heifer; in the original it ſtands a "*bright yellow* Cow;" but the latter term we do not commonly uſe in ſpeaking of cattle.

notwithſtanding they were they that polluted, but they knew it not. When it was ſaid to them, Believe ye as the world believeth ? They ſaid, Shall we believe as fools believe ? They themſelves are fools, and know it not. When they met with ſuch as believed in God, they ſaid, We believe as you do. And when they returned towards the devils, their companions, they ſaid, We believe as you, and mock at thoſe men. Certainly God mocketh them, and continueth them in their errors, to their confuſion. They that have purchaſed error for the right way, have gained nothing in their commerce, and are not well directed ; they are like to ſuch as kindled fire, and when it hath enlightened what is about them, God hath deprived them of light, and left them in darkneſs, deaf, dumb, blind, and they ſhall never be converted ; or as a cloud of heaven, full of darkneſs, thunder and lightning, they ſtop their ears with their fingers, by reaſon of the noiſe, and for fear of death ; but God ſeeth the unbelievers, he cauſeth lightning to approach, that raviſhed from them their ſight. They have followed what appeared to them, and are detained in darkneſs. But if God had pleaſed, he had deprived them of both hearing and ſight ; for he is omnipotent. O people, worſhip your Lord, who created you, and all that were before you ; it may be that you will fear him that hath extended the earth, that raiſed the heaven and cauſed rain to deſcend, that cauſed the production of fruits to enrich you. Say not, that God hath a companion equal to him, becauſe you know the contrary. If you doubt that I have ſent my ſervant, come, and bring ſome chapters like to the Alcoran, and call to witneſs the

Idols that you adore; if you are good men, if you have not done it, or cannot perform it, fear the fire of hell prepared for infidels and idolaters; and declare to true believers, who do good works, that they ſhall enjoy the immenſe pleaſures of Paradiſe, wherein flow many rivers; they ſhall there find all ſorts of fair and ſavory fruits, which God hath prepared for them; they ſhall conſider, if they be like to ſuch as they had before in the world. They ſhall there have wives, fair and delicate and ſhall dwell in etenal felicity. God is not aſhamed to compare a little *Puny** to an extreme greatneſs. Now ſo it is, that true believers know, that it proceedeth from their Lord. The wicked demand, what God doth mean by that compariſon? He by this means miſleadeth, and directeth many men, but miſleadeth none but the diſobedient. Such as pervert his teſtament and his promiſes, ſuch as retrench his commandments, and defile the earth, are damned. Why will you be impious, ſeeing that God hath given you life after death? He will cauſe you to die, he will raiſe you again, and you ſhall all return before him to be judged. He it is that created whatever is upon earth, and aſcending to heaven, hath ordained ſeven heavens, knowing all things. Remember to inſtruct men, that thy Lord ſaid to his Angels, I would create a Vicar upon earth; and when they anſwered, Wilt thou there place him that ſhall defile it, and ſhed blood, while we exalt thy glory, and ſanctify thee? I know, ſaid he, what you know not. He taught *Adam* the names of

* The *Puny* is a ſtinking worm, frequently growing in beds in hot countries.

all things, who discovered them to the Angels; to whom God said, Declare to me the names of all things that I have created, if you know them. They replied, Praise is due to thy Divine Majesty; we know nothing but what thou hast taught us, thou alone art knowing and wise. He said to *Adam*, Declare to them the names of all things that I have created. After he had taught them, God said, Did I not tell you, that I knew what is not, neither in earth nor heaven; and that I understand whatever you make manifest, and whatever you keep most secret? Remember thou, that we said to the angels, Humble yourselves before *Adam*; they all humbled themselves, except the devil. He was already proud, and in the number of the wicked. We said unto *Adam*, Dwell thou and thy wife in Paradise, and eat there what thou likest, but approach not that tree, lest thou be in the number of the unjust. The devil made them to sin, and depart from the grace in which they were; then we said to them, Descend you enemies one to another, you shall have a dwelling upon earth, and goods wherewith to live for a time. *Adam* begged pardon for his fault of his Lord; he pardoned him, because he is gracious and merciful, and said, Descend, and go all of you out of Paradise; there shall hereafter come to you a guide from me. Such as shall follow him, shall be delivered from fear and affliction (at the day of judgment;) such as shall be impious, and conceal my commandments, shall burn eternally in the fire of hell. O children of *Israel*, remember the grace I have done you, I will satisfy my promises; perform yours, fear me, and believe in what I have sent from heaven, confirming what was be-

fore taught you ; be not the firſt impious, and forſake not my law at any rate ; fear me, and cover not the truth with a lye, neither willingly conceal it. Make your prayers at the time appointed, pay tithes, and worſhip your Lord with them that adore him. Will you command people that have no care of their ſouls, to do good ? Will you meditate upon ſcripture with obſerving it ? Entreat for ſuccour with patience, and with prayers they abound not, but in them that are obedient, that believe they ſhall one day behold their Lord, and ſhall return before him to be judged. O children of *Iſrael*, call to mind my favours. I have preferred you to all the world ; fear the day, wherein one ſoul ſhall not be chaſtiſed for another ; when prayer ſhall not be heard, neither ranſom, ſuccours nor protection be found for the wicked. Remember that we delivered you from the hands of *Pharaoh*, who afflicted you through the violence of torments, who murdered your children, abuſed your wives ; and that your Lord increaſed your miſeries, becauſe of the enormity of your crimes. Remember that we divided the ſeas to ſave you, and that we drowned *Pharaoh's* men in your view ; nevertheleſs, you worſhipped the Calf, when we detained *Moſes* with us forty nights, in which you were extremely to blame ; after this, we pardoned you, it may be that you will give me thanks. We gave unto *Moſes* the book, that diſtinguiſhed good from evil ; perhaps you will be converted. Remember that *Moſes* ſaid to his people, you were to blame for having adored the Calf ; repent, and be converted to your creator. Slay one another, that will be a thing acceptable to God ; he will pardon your crime, he is gra-

cious and merciful. You ſaid, O *Moſes*, we will not believe thee, for that we ſee not God; then you were ſmitten with thunder, you ſaw your miſery with your own eyes. Nevertheleſs, we raiſed you after your death; perhaps you will give me thanks. We covered you with the ſhadow of clouds, we cauſed Manna and Quails to fall upon you, and ſaid, Eat the good things we have given you. They did us no harm, when they murmured, they afflicted themſelves. We ſaid, Enter into that city, and eat therein what ſhall content you; enter in at the gate with humility, and ſay, Remove our ſins from us. I will pardon your offences, and increaſe the graces of thoſe that are righteous. Then the wicked altered their words that were taught them; but I ſent my indignation from heaven upon them, according to their demerits. When *Moſes* demanded drink for his people, we ſaid, Smite the rock with thy rod; incontinently there ſprung forth twelve fountains, and every man knew his place where to drink. Eat and drink the good things of God, and defile not the earth any more. You ſaid unto *Moſes*, We are not ſatisfyed with one ſort of meat; entreat thy Lord that he give us what the earth produceth, beets, cucumbers, garlick, lentils, and onions. He ſaid, Deſire you to change good for evil? Go down into Egypt, you will there find what you require. They were beaten with diſgrace and poverty, and returned into the wrath of God, for that they diſobeyed his commandments, and unjuſtly ſlew his prophets, for which they were greatly to blame. All thoſe that ſhall believe, Chriſtians, Jews or Samaritans, ſuch as ſhall believe in God at the day of judgment, and do

good works, ſhall be recompenſed by their Lord, and be free from fear and affliction at the day of the reſurrection. When we received your promiſe to believe in the Old Teſtament, we raiſed a Mountain over you, to over-ſhadow you, and ſaid, Comprehend with affection what we teach you, and remember; perhaps you will fear the fire of hell, and diſobedience; nevertheleſs, you have gone aſtray. Without the mercy of your Lord you ſhall be in the number of the damned. You know what befel thoſe that obſerved not the ſabbath; we ſaid unto them, Be ye abhorred, and deſpiſed as Apes. We left this puniſhment, as an advertiſement to their temporaries and poſterity, and particularly to be for an example to the true believers. Remember thou, that *Moſes* ſaid unto the people, God commandeth you to ſacrifice a Cow. They anſwered, Doſt thou mock us? He replied, God defend me from being in the number of the ignorant. They ſaid, Call upon thy Lord, that he inſtruct us what Cow that ought to be. He ſaid, It muſt be a Cow of a middle age, neither young nor old, and do what is commanded you. They ſaid, Pray unto thy Lord, that he ſhew us of what colour it ought to be. It muſt, ſaid he, be of a bright yellow colour, that it may delight the eyes of the beholders. They ſaid, Invoke thy Lord, that he inſtruct us what it ought to reſemble, and we ſhall (if it pleaſe him) be obedient to his commandments. He ſaid, God anſwereth you, that it muſt be a Cow that never bare the yoke to till the earth, neither water the fields round, and that hath never laboured, neither hath ſpot upon her body. They ſaid, Thou haſt now ſpoken truth; they then ſacrificed her, and

it wanted not much, but they had not done it. When you have ſlain any one, you are then full of wrath, and become proud; God bringeth to light whatever you conceal. We ſaid, ſmite that dead body with a piece of that Cow; ſo God raiſeth again the dead*, and manifeſteth to you his miracles. It may be you will comprehend them, yet your hearts are hardened, more obdurate than rocks; for rivers flow from rocks, when they cleave and appear, or when they fall, and overturn by the permiſſion of his Divine Majeſty. God is not ignorant of your actions. Do you deſire the Jews ſhould believe you, becauſe many among them write the word of God, and alter it at pleaſure, after they have comprized it? When they meet with true believers, they ſay, We believe in God; and being aſſembled, they ſay among themſelves, Have you entertained thoſe true believers, for that God hath inſtructed you, that they may find no excuſe againſt you at the day of judgment, before his Divine Majeſty? Underſtand you not that they would excuſe themſelves upon what you have ſaid to them? Know they not that God knoweth whatever they conceal, and what they bring to light? There be ſome that know neither to read nor write, that underſtand nothing of ſcripture, but what they have learned from the lies of their doctors, yet they think to be knowing men. Miſery is upon them that conceal the ſcripture in their hands, that alter it, and ſay, that what they read proceedeth from God to profit any thing thereby. Miſery is upon them, becauſe

* The *Turks* believe that a man ſhall riſe again, being ſmitten with the tongue of that Cow.

of what their hands have written ; miſery is upon them, and upon what they have gained, in blaſpheming againſt God. They have ſaid, We ſhall continue in fire but a number of days. Say unto them, Have you capitulated with God ? He will not act againſt his promiſes. Will you ſpeak of God what you know not ? Such as have gained ought, and were entangled in the ſin of their gain, ſhall forever remain in the flames of hell; and they that have faith in God, and do good works, ſhall eternally enjoy the delights of Paradiſe. Remember thou, that we taught the commandments of the law, and how we ſaid to the children of *Iſrael*, worſhip one only God, do good unto your father and mother, to your allies, orphans, and the poor ; ſpeak mildly unto the people, make your prayers at the time appointed, and pay your tithes ; nevertheleſs they were diſobedient, except ſome very few among them. When we received the commandments of God, and that we ſaid, ſhed not your blood, neither forſake your houſes, you approved it, your ſelves are witneſſes ; nevertheleſs you ſlew many, and conſtrained a great number to deſert their habitation, you aſſiſted each other in injuſtice and impiety. If ſlaves have recourſe to you, you ſhall redeem them, their deliverance is appointed you. Do you believe one part of the ſcripture, to abjure the other ? The reward of any of you that ſhall do this thing, is ignominy in this world, and to be precipitated into the moſt grievous torments of hell at the day of judgment. God is not ignorant of your actions. Such as purchaſe the life of the world to quit Paradiſe, ſhall not be eaſed in their miſeries, and be utterly deprived of ſuccours. Certainly we gave the law to *Mo-*

ſes, and after him ſent many prophets; we inſpired knowledge into Jeſus the ſon of *Mary*, and ſtrengthened him by the Holy Ghoſt; but you aroſe againſt the prophets, that came contrary to your affections, you belied one part and ſlew another. The unbelievers ſaid, our heart is hardened, it is God that hath curſed them, by reaſon of their impiety, and few of them will believe the commandments of his Divine Majeſty.—When God hath ſent them any book, confirming the ſcriptures, which they before approved, (*viz.* the Old Teſtament and the Goſpel) they demanded ſuccours when they met with the wicked, and being ſuccoured, they either underſtood it not, or would not receive it. The curſe of God is upon infidels, eſpecially upon them that have ſold their ſouls and through envy diſobeyed his commandments. He beſtowed his grace on whom he pleaſeth; they are returned in the diſpleaſure of his Divine Majeſty, who hath prepared for them grievous torments, becauſe of the enormity of their crimes. When it was ſaid to them, Believe in the commandments of God; they ſaid, Do we not believe in what hath been commanded us? Nevertheleſs, they have no faith in the truth which God hath ſent, confirming the prophecies and the precepts that they before approved. Say unto them, Had you heretofore ſlain the prophets, if you had believed in his law? *Moſes* certainly had cauſed you to ſee miracles, but ye adored the Calf after his departure, wherefore you were greatly to blame. We received your promise, to obſerve the commandments of the law, and raiſed a Mountain* over you; under-

* The *Turks* believe that God raiſed a Mountain over the *Iſraelites*, to overſhadow them.

ſtand with affection what we teach you, and hearken to what is commanded you. They anſwered, We have heard; and diſobeyed, and inclined their heart to the adoration of the Calf, becauſe of their impiety. Say to them, Doth your faith command you to do it, if you believe in God, and life eternal? Think upon death, if you be righteous; they regard not their paſt errors, but God knoweth the unjuſt. Thou ſhalt find them with diligence, and deſire to live a long time. The wicked hope to live a thouſand years, but they ſhall be exempt from the puniſhment to live long; God beholdeth all their actions. Say to them, Who is an enemy to *Gabriel*? He by the permiſſion of God hath inſpired into thee* the Alcoran, that confirmeth the ancient ſcriptures, and guideth the good in the way of their ſalvation, and declareth to them the joys of Paradiſe. He that is an enemy to God, the Angels, his Prophet, to *Gabriel* and *Michael*, ſhall be rigorouſly chaſtiſed; God is an enemy to infidels. We have ſent thee precepts clear and intelligible, none will abjure them but the wicked. Some of them have acted againſt their own promiſes, and the greateſt part is incredulous. Many of them that have knowledge in the written law, have forſaken it, even when God ſent them any Prophet to confirm the ſcriptures, that they had before received and approved. They caſt the book of God behind their backs, as if they knew it not, and adhered to what the devils taught in the reign of *Solomon* (yet *Solomon* ſinned not, but the devils only, that inſtructed the people in *magic*) and what was taught by the two Angels, *Arot* and *Marot*†, in *Babylon*. Before they taught the peo-

* Mahomet.——† *Arot* and *Marot*, were Magicians.

ple, they ſaid, We are not ſeditious, neither be you impious. The people learned of them, what concerneth the ſeparation of the man and the woman, and what breedeth hatred betwixt them. They did not harm to any by their magic, but through the permiſſion of God, the people learned of them what might hurt, and not be profitable to them; they inſtructed in magic them that ſold their part in Paradiſe, at the loſs of their ſouls, although they knew their error, that they had before believed in God, and feared his Divine Majeſty. Repentance inſpired by God is exceeding profitable, if they underſtood to know it. O you that fear God, ſay not, Honour us; ſay, Regard us, and hearken to what is commanded you. To infidels are prepared dolorous torments; the Jews and Chriſtians deſired not that God ſhould ſend you good, but God very liberal, gratifieth with his mercy whom he pleaſeth; he will not alter his commandments, neither forget them; he will moreover teach others more profitable, or of the like nature. Know you not that God is omnipotent? Underſtand you not that God appertains the kingdom of heaven, and of earth? Who except God will be your protector? Will you queſtion your Prophet, as *Moſes* was heretofore queſtioned? He that ſhall change faith into impiety, ſhall forſake the good way. Many that have knowledge in the ſcripture, endeavoured to miſlead you through impiety and envy, notwithſtanding they are not ignorant of the truth;* forgive them, and beware of them, until God hath (otherwiſe) diſpoſed; he is omnipotent. Make your prayers at the time appointed, and pay your

* The Jews and Chriſtians who have the written law.

tithes; you ſhall find before God the good that you do for your ſouls; he beholdeth all your actions. They have ſaid, that none but the Jews and Chriſtians ſhall enter into Paradiſe, it is their falſe invention; ſay unto them, If you be good men, bring your reaſons on the contrary; he that reſigneth himſelf to God, and is a juſt man, ſhall be recompenſed by his Divine Majeſty, there needeth not be any fear for him, he ſhall not be tormented in the fire of hell. The Jews ſay, the Chriſtians are void of reaſon; and the Chriſtians affirm the Jews to be without reaſon, nevertheleſs they ſtudy the ſcripture, ſo ſpeak the ignorant. God will determine their difference at the day of the reſurrection. Who is more unjuſt than he that hindered, that God be remembered in temples, and that ſtudieth nought but their deſtruction? Such men cannot enter therein, but with fear and terror; they ſhall have on earth ſhame upon the forehead, and in the other world ſhall ſuffer exceeding great torments. The eaſt and weſt are God's; whitherſoever men turn themſelves, the face of God doth there meet them, his divinity extendeth through the whole earth. They ſaid, Believe you that God hath a ſon? Praiſed be God on the contrary; whatever is either in earth or heaven, appertaineth to his Divine Majeſty, and all things obey him; he hath created heaven and earth, and when he willeth any thing, he ſaith, Be thou, and it is. The unbelievers ſaid, If God ſpeak not to us, or if thou performeſt no miracles, we will not believe thee; their predeceſſors have ſaid as much, and their words have been like unto their hearts; we have cauſed miracles to appear to the righteous, and have ſent thee to preach and inſtruct the people.

Enquire not why thoſe that ſhall deſcend into hell will not believe thee; the Jews and Chriſtians will not be ſatisfied of thee, until thou follow their opinion. Say unto them, There is no better guide in the world than God. Take heed leſt thou follow their appetites, after that thou haſt comprehended the knowledge which we inſpired into thee; who except God will be thy defender? They whom we have taught the ſcripture, that ſtudy and read it with truth, believe the contents of it; and they that do not believe, are damned. O children of *Iſrael*, call to mind the favour that I did you; I preferred you before all the world. Fear the day wherein one ſoul ſhall not be able to aſſiſt another, when a ranſom ſhall not be accepted, neither excuſe; and when the wicked ſhall not be protected. Remember thou, that *Abraham* requeſted of the Lord an accompliſhment of his word; he ſaid to him, I will eſtabliſh thee among the people, to teach them the myſteries of my law. And he ſaid, What ſhall become of my lineage? He anſwered, Paradiſe ſhall not be open to the unjuſt. We have eſtabliſhed the temple of *Mecca* for a ſure refuge of the people, in repentance; he made his oratory at *Abraham's* place;* and we have commanded *Abraham* and *Iſmael* to keep clean my houſe for them that ſhall repair thither in proceſſion, with humility and adoration. When *Abraham* received this command, he ſaid, Lord fortify this city, and enrich its people with all good things, and all the inhabitants thereof that ſhall believe in thy Divine Majeſty, and the day of judgment.

* *Abraham's* place is an Oratory in the Temple of Mecca.

God ſaid, I will for a time enrich the infidels alſo, and precipitate them into the fire of hell, where they ſhall remain to all eternity. When *Abraham* and *Iſmael* raiſed the foundations of the temple of *Mecca*, *Abraham* ſaid, Lord accept our vows; thou underſtandeſt all, and knoweſt all things. Lord give us the grace to be obedient to thy commandments, and let a people iſſue from our loins that may obſerve thy law. Shew us the way we ought to follow, and have mercy upon us; thou art gracious and merciful. Lord ſend to this thy people a Prophet of their nation, to preach to them thy commandments, to inſtruct them in ſcripture and knowledge, and to purify them; thou art omnipotent and wiſe. No man ſhall abandon the law of *Abraham*, but to his own damage; I have choſen him in this world, and he is in the other, in the number of the juſt. Remember thou that his Lord ſaid to him, Be thou obedient to thy Lord, and truſt thou in him; he ſaid, I reſign myſelf to God, Lord of the univerſe. He commanded *Jacob* and his children to follow the law of God. My children, God hath taught you his law, truſt you in him, be obedient to him even unto death. Were you preſent when *Jacob* was near unto death? And when he ſaid to his ſons, Whom will ye adore after me? they anſwered, We will worſhip thy God, the God of our fathers, *Abraham*, *Iſmael*, and *Iſaac*, one ſole God; we reſign ourſelves to his pleaſure. The good that thoſe men gained, remained to them, and the evil that you ſhall commit, ſhall be againſt you; enquire not after what they did. They have ſaid, Be ye either Jew or Chriſtian, you ſhall follow the right way. Say unto them contrariwiſe, The law of

Abraham is moſt juſt, he was not of the number of them that believed in many gods. Say ye, We believe in God, in what he inſpired into *Abraham*, *Iſmael*, *Iſaac*, *Jacob*, and the tribes, in what was taught *Moſes*, *Jeſus*, and all the prophets, we rely upon God. If they believe as you do, they ſhall not err; if they abandon your faith, they will have a controverſy with you but God ſhall protect you; he underſtandeth whatever they ſay, and what they do; he hath purified his law, and what better purification is there than that of his Divine Majeſty? Say unto them, Will you diſpute with us concerning God, who is your and our Lord? We will anſwer with our actions, and you ſhall anſwer with yours; all our confidence is in his Divine Pleaſure. Will you ſay, that *Abraham*, *Iſaac*, *Jacob*, and the tribes, were Jews or Chriſtians? Are you more knowing than God? Who is more unjuſt, than he that concealeth the miracles that he hath ſeen to proceed from God? He is not ignorant of all your actions. The good that thoſe men have done, remain to them; and the evil that they ſhall commit, ſhall be againſt you. Enquire not after what they did. Some ignorant among the people will ſay, their prophet doth not appoint them to turn the face to that ſide, to which they turned heretofore, when they made their oriſons. Say unto them, The caſt and weſt belong unto God; he directeth in the right way whom he pleaſeth. As we have conducted you into the right way, we have likewiſe commanded you to do that which is juſt, that you be witneſſes againſt the people at the day of judgment, and the prophet witneſs againſt you. I have not ordained that you turn your face as

heretofore, when you made your oriſons, to the end they may be known that follow the prophet, from them that return to their impiety. It will be irkſome to the people to turn to that ſide, except to ſuch as God hath guided into the right way. God will not make vain your belief; he is gracious and merciful to his people. I ſee that thou lifteſt up thy face to heaven, turn which way ſhall pleaſe thee; but turn thou towards *Mecca*, whereſoever thou art. They to whom heretofore the knowledge of ſcripture was given, knew that the truth proceeded from their Lord;* what they do is not concealed from God, when thou ſhalt meet them; and that they will not turn themſelves, as thou, in making their prayers. Do not thou likewiſe turn, as they; they turn not all the ſame way, follow not their appetites, having comprehended the knowledge that hath been inſpired into thee, leſt thou fall into the number of the unjuſt. Many to whom we have given the knowledge of the written law, underſtand it perfectly, as alſo do their children; nevertheleſs they conceal the truth, and are not ignorant that it proceedeth from thy Lord. Be not thou of the number of them that doubt. Turn thyſelf always towards *Mecca*. Do good whereſoever thou art, God will be with thee; he is omnipotent. From what place ſoever thou goeſt forth, turn thy face towards *Mecca*. This is reaſonable, and ordained by thy Lord. Whatſoever you do, is not hid from God; whereſoever you are, turn towards *Mecca*, that none may find wherewith to reprove your actions, but the unjuſt; fear not them, but fear me. I will ac-

* Theſe are the Jews and Chriſtians that follow the written law.

compliſh my grace upon you, and you ſhall be guided through the right way. We have ſent unto you a prophet of your nation, that ſhall teach you my commandments, and purify you. He ſhall inſtruct you in the ſcripture, in knowledge, and in what you underſtand not. Remember me, I will remember you; praiſe me and be not in the number of the wicked. O ye that are* True Believers, implore ſuccour with patience and prayers. Certainly, God is with ſuch as are patient. Say not that thoſe that are ſlain for the defence of their law, are dead; contrariwiſe, they are alive, but you know it not. I will try you, and afflict you through the loſs of your goods, and diſeaſe of your perſons. Paradiſe ſhall be for them that ſhall be patient, and ſhall ſay in their affliction, We are given up unto God, and ſhall return before him to be judged; his grace ſhall be upon them, and they ſhall not err. †*Safa* and *Meroa* are tokens of his power. He that ſhall go on pilgrimage to *Mecca*, ſhall not do amiſs to viſit thoſe two places; he that obeyeth, ſhall do well. God rewardeth them that do good works, and knoweth all things. I will lay my curſe upon ſuch as conceal my commandments, they ſhall be accurſed above whatever is in this world, except them that ſhall be converted, that ſhall do good works, and bring to light what they concealed; I will give them my grace; I am gracious and merciful. The wicked that died in their impiety, ſhall be eternally accurſed of God, of Angels, and of all the world; they ſhall never be eaſed in their torments, and ſhall be, without end, deprived of protection. Your God is one

* So the *Turks* ſtyle themſelves. † Mountains near *Mecca*.

ſole God; there is none other God, but God gracious and merciful. The creation of the heavens and the earth, the difference of the day and the night, the ſhip that ſaileth on the ſea for the advantage of commerce, the rain that falleth from heaven, to give life to the earth after its death, the diverſity of winds, and the clouds that move between heaven and earth, are ſigns of the unity of God, to thoſe that can underſtand it. There be that adore idols, and love them. The true believers love but one ſole God. When thou ſhalt ſee the wicked, know they ſhall one day ſee the puniſhment of other crimes. All ſtrength and virtue proceedeth from God, moſt ſevere in his chaſtiſements. When a part of them that had embraced the true law, ſeparated themſelves from the company of true believers, and that any miſchief befel them, they could not reunite themſelves. Then they ſaid in their affliction, If we another time meet our companions, we will ſeparate ourſelves from them, as they have ſeparated themſelves from us. Thus ſhall God give them to underſtand their error with exceeding ſorrow, and they ſhall be eternally confined in the fire of hell. O ye people! eat what is good and ſavoury in the earth, and follow not the ſteps of the devil; he is your open enemy, he will command you that which is evil and filthy, and to ſpeak of God what you know not. When it was ſaid to the infidels, Obey the commandments of God, they ſaid, We will follow the ſteps of our fathers; we will obſerve what they obſerved. Surely their fathers were unwiſe and miſled; they are like to him that crieth, and underſtandeth nothing of what is ſpoken, but the voice; they are deaf, dumb, blind, and without judgment. O ye, that believe in God, eat

the good things he has given you, and give him thanks, if it be him that you worſhip. He forbiddeth you to eat carrion, blood, ſwine's fleſh, and whatever is not killed, in pronouncing the name of his Divine Majeſty, except it be in extreme neceſſity, and in this caſe it ſhall not be reputed diſobedience nor ſin; God is benign and merciful. What they eat that conceal the word of God, for any profit or advantage, ſhall be nothing but matter of fire in their bowels. God ſhall not ſpeak to them at the day of judgment, but with fury; he will not purify them, and they ſhall ſuffer rigorous torments. They that have purchaſed error for the right way, and puniſhment for pardon, ſhall burn in the fire of hell; for that God hath ſent the moſt true book that containeth his commandments; they that impugn what is contained in that book, are in an exceeding great error, far from the truth. It is not juſtification to turn the face, making your prayers, towards the eaſt or weſt; he ſhall be juſtified that ſhall believe in God, the day of judgment, the angels, the ſcriptures, and the prophets; and that in charity ſhall impart ſome part of his goods to his parents, to orphans, to the poor, to pilgrims, and to ſlaves. Such as believe in God, and have his fear before their eyes, perſevere in their prayers, pay tithes, they ſatisfy their promiſes, and are patient in their adverſities. O ye that believe; the *Talio* is commanded you in murder, the free for the free, the ſlave for the ſlave, the woman for the woman. But if any one pardon the blood of his brother, he ſhall proſecute the malefactor, according to what he ſhall ſee moſt advantageous, through damages and intereſts. It is a facility which God hath

given you through his mercy. He that ſhall do injury to the malefactor, having received ſatisfaction of him, ſhall ſuffer grievous torments. At the day of judgment you ſhall find life in the *talio*.* O you that are wiſe! it may be you will fear God. He commandeth you to make your teſtament when you approach unto death; give legacies of your ſubſtance to your father and mother, your near kindred, and beſtow alms on the poor. If any man alter your teſtament, the ſin ſhall be upon him, and upon all them that ſhall alter it. God underſtandeth and knoweth all things. If any one feareth that there is an error in the teſtament that oppoſeth reaſon, he ſhall do well to reconcile the parties with affection; God is gracious and bountiful. O ye that believe! faſting is commanded you, as it was them that were before you; you ſhall fear God and faſt, particularly a certain number of days; but if any one among you is ſick, or in travel, at the time of faſting, he ſhall count the days that he faſted not, and ſhall fulfil them at another time. Such as are not of ſtrength to faſt, ſhall ſatisfy for faſting, through alms; he that ſhall obey ſhall do well. If you faſt, you ſhall do well. Faſt the month of *Ramazan*,† in which the *Alcoran* deſcended from heaven, to guide men into the right way; it containeth precepts of Divine Right, and diſtinguiſheth good from evil. All thoſe that live to this month, ought to faſt. He that is ſick, or in a voyage, ſhall accompliſh the days that he faſted not another time, at his conveniency. God willeth that his law ſhould be light unto you,

* The *talio* is a pain equal to the offence.

† *Ramazan* is their *Laſter*, which continueth thirty days; during which they faſt.

and not a burden; his will is, that you obſerve the days of faſting, and that you return him thanks, for that he hath guided you in the right way; perhaps you will give him thanks. I will be near unto my ſervants, when they ſhall enquire of thee concerning the myſteries of my law; I will hear their ſupplications when they invoke me, that they may perſevere in obedience to my commandments; peradventure they will follow the right way. It is lawful for you to know your wives the night of faſting; they are neceſſary to you as your clothes, and you are to them as neceſſary as their garments. God knoweth, that otherwiſe you ſhould have betrayed your ſouls; he is bountiful to you, and hath pardoned you, know them, and perform what God hath appointed you. Eat and drink, until you may diſtinguiſh a white thread from a black by the light of the morning, then begin to faſt until night. Know not your wives when you are in the temple. Such are the limits preſcribed of God, tranſgreſs them not. So God manifeſteth his commandment to the people, perhaps they will have the fear of his Divine Majeſty before their eyes. Diſpend not your goods unprofitably, and with vanity; and corrupt not the Judges with gifts and preſents, to eat maliciouſly the ſubſtance of another. They will queſtion you concerning the new moon, ſay ye, That it is the ſign of the time appointed for pilgrimages. It is not reaſonable that you ſhould enter the houſe of another a back way. He that fears God, doth well to enter through the gate. Fear God and you ſhall be happy; fight for his law againſt them that aſſault you, and do wrong to no man, he loveth not them that are unjuſt; fly infidels whereſoever you

find them, and expel them out of the place, from which they ſhall have driven you. Sedition is worſe than murder; fight not againſt them at Mecca, until they aſſault you; if they there fight you, kill them, ſuch is the puniſhment of infidels. If they ſet a period to their infidelity, God will be to them gracious and merciful.—Fight againſt them to avoid ſedition. Faith proceedeth from God. If they deſiſt from their impiety, you ſhall exerciſe no hoſtility againſt them, but only againſt the wicked. If they fight you in the month of *Mharam*, you ſhall fight them alſo in that ſame month, and obſerve reciprocation in honours. Offend them that ſhall offend you in that month, in the ſame manner that they ſhall have offended you. Fear God, and know that he is with them that fear him. Diſpend for his glory, and throw not yourſelves into your own deſtruction; do good, he loveth thoſe that do good; accompliſh the pilgrimage appointed, if you be not hindered by your enemies, or have not conveniency to perform it. Shave not your heads until you arrive at the place appointed for ſacrifices; if any of you be diſeaſed, or ſick in the head, he ſhall there give ſatisfaction by faſting, alms, and ſacrifices, when you ſhall be in a place of ſafety and ſecure from your enemies. Such as ſhall be hindered to accompliſh pilgrimage, and ſuch as have not means to ſatisfy for the ſacrifices ordained, ſhall faſt three days during the time of pilgrimage, and ſeven days at their return, which is in all ten days, if they be not inhabitants at *Mecca*, with their wives and families. Fear God, and know that he is ſevere in his puniſhments. Pilgrimage ought to be performed in a certain month, they that ſhall deſire

to perform it at the time prescribed, shall not know their wives; they shall be humble, and shall have no quarrel in that voyage. God knoweth all your good actions, he shall augment your faculties, he is a great rewarder. Oh you that are wise, fear me, you sin not in demanding good from your Lord, and making merchandize in that voyage. When you shall depart from the mountain of *Arefat*, remember God in that of *Mouchar*, remember how he hath guided you, and how you were before out of the way; pass through the place, through which that people were wont to pass,* and implore pardon of God, he is gracious and merciful. Having finished your orisons, remember God with affection, as your fathers remembered you. There be among the people, that say, Lord give us good in this world, and have no part in the other. Others there be that say, Lord bestow on us the good of this world, paradise in the other, and deliver us from the fire of hell. They shall all find the good and the evil that they have done. God is exact to keep account. He that shall advance his voyage two days, shall not sin, neither he that shall retard it, if he fear God. Fear God, and know, that you shall all one day appear before his Divine Majesty to be judged. There be men whose speech will be pleasing to thee in this world; they will call God to witness what is in their hearts; nevertheless they are very pernicious, when removed from thee, and travelling upon the earth; they there commit filthiness, and ruin both village and fruits. God loveth not disorders. When it was said to them, Fear God; pride with

* *Bedaci* saith, Pass, where *Adam* and *Abraham* passed.

ſin, poſſeſſed them, but hell ſhall be their habitation. Some there be among the people, that ſell their own perſons, out of the great deſire to pleaſe God; ſurely he is gracious to them that ſerve him. Oh ye that believe in God! be obedient to his commandments, and purſue not the ſteps of the devil, he is your open enemy; if you ſin againſt God, having once learned his commandments, know, that he is omnipotent to chaſtiſe you, and prudent in all his works. Will the wicked expect that God ſhould appear to them in the obſcurity of a cloud? Or elſe the angels with command to extirpate them? They ſhall be aſſembled before his Divine Majeſty to be judged. Demand of the children of *Iſrael*, how many miracles were made appear to them? He that altereth the grace he ſhall have received of God, ſhall be ſeverely puniſhed. The wicked eſteem the life of the world, and ſcorn thoſe that believe in God; but ſuch as believe God, ſhall be above them at the day of judgment; he enricheth with innumerable good things whom he pleaſeth. The world was all of one religion before impiety took place. God ſent his prophets to inſtruct the people, to ſhew them their error, and declare to them the joys of paradiſe; he ſent with them the book of truth, to judge the differences among men, no man contradicted the contents of it, but* ſuch as had knowledge of the ſcripture, and this cauſed the envy that is riſen among them. God guided them that obſerved his commandments, and ſuch as with his permiſſion obeyed his will; he directeth in the right way whom it pleaſeth him. Do ye believe to en-

* The Jews and Chriſtians.

ter paradiſe unleſs that happen to you that befel your predeceſſors? They were touched with miſeries and diſeaſes, and trembled, until that very inſtant that the prophet ſaid to the true believers that were with him, When ſhall divine ſuccour come? Notwithſtanding divine ſuccour was not far off. They ſhall queſtion thee concerning what they ought to expend; ſay unto them, You ſhall aſſiſt with your goods, your father and mother, your allies, orphans, the poor, and pilgrims. God will underſtand all the good you ſhall do. Fighting is enjoined you, although it be againſt your will; it may chance that you will ſhun that which is profitable to you, and likewiſe love what is pernicious to you. God knoweth what you know not. They ſhall aſk of thee if they ſhall fight in the month, of *Mharam;* ſay unto them, Great battles ſhall happen in this month, that ſhall ſhut up to the people the way of the law of God; and impieties, that ſhall hinder the multitude to go to *Mecca.* To drive the people from *Mecca*, is an exceeding great ſin. Sedition is worſe than murder. The wicked ſhall not ceaſe to fight you, until they have, if they can accompliſh it, miſled you from your religion. His good works among you, that ſhall quit his law, and die an infidel, ſhall be vain in this world, and himſelf be confined in the fire of hell. Such as believe in God, that ſeparate themſelves from the impious, that abandon their houſes for the ſervice of his Divine Majeſty, and that fight for the faith, hope for his mercy, he is gracious and merciful. They will enquire of thee concerning wine, and games of hazard; ſay unto them, That it is in them a very great ſin, and yet of utility to men; but the evil that they cauſe,

is much greater than the profit they reap. They will demand what they ought to expend in good works; ſay unto them, What ſhall remain to you, your own affairs being done. So God teacheth you his commandments, peradventure you will call to mind the things of earth and heaven. They will enquire concerning orphans; ſay unto them, If their ſubſtance be intermingled with your own, do them no wrong, they are your brethren in God, he knoweth them that do good, and thoſe that do evil. If it had pleaſed him, he had detained much more from you, for he is omnipotent and juſt. Marry not women that believe in many gods, until they believe in one ſole God. A ſlave that is a true believer, is of more value than a free infidel, notwithſtanding ſhe is beautiful. Infidels ſhall be ſummoned to hell-fire, and God calleth men to paradiſe, and to his mercy, through his mere good pleaſure, and declareth to them his commandments, perhaps they will remember them. They will enquire of thee concerning the monthly terms of women; anſwer, That they are unclean. Separate your ſelves from your wives when they are menſtruous, and come not nigh them until they be purified; when they ſhall be clean, approach them, according to what God hath commanded. He loveth them that repent of their errors, that are clean and purified; your wives are your tillage, go to your tillage at your pleaſure, and do good for your ſouls; you ſhall one day find it, fear God, and preach his commandments to the true believers. Your religion doth not permit you to ſwear by God in vain, and oftentimes to juſtify your ſelves; God underſtandeth and knoweth all things, he will not regard

what you ſhall ſpeak at random, that ſhall not be hurtful to any, but he will ſee what it ſhall be in your heart. He will be gracious and merciful; to ſuch as ſhall ſwear not to touch their wives for the ſpace of four months, if they return to them, he is gracious and merciful; but if they deſire to repudiate them, he underſtandeth and knoweth all things. Women divorced ſhall tarry until their terms be paſt four times before they marry again, it is not permitted them to conceal what God hath created in their womb, if they believe in his Divine Majeſty, and the day of judgment; if they fly from their huſbands, they ſhall be brought again to them, which is a thing reaſonable. They ought to honour them, and their huſbands likewiſe ought to honour them; but the huſbands have a degree of advantage above them. God is omnipotent, and moſt wiſe in what he ordaineth. Divorce the firſt and ſecond time ought to be performed with mildneſs, courteſy, and good deeds; it is not lawful for you to take any thing from your wives, of what you have given them, if you both fear a diſability of not ſatisfying the commandments of God; but if you both fear to tranſgreſs the bounds preſcribed by God, you ſhall do well to accord together, ſuch are the commandments of his Divine Majeſty, tranſgreſs them not, ſuch as tranſgreſs them are exceedingly to blame. He that ſhall have repudiated his wife thrice, ſhall not reſume her, until ſhe hath been married to another that hath divorced her. Then they may return to each other, and marry again without ſin, if they think themſelves able to continue within the limits preſcribed by God, which he manifeſteth to the wiſe and prudent.

When you ſhall repudiate your wives, appoint them the time they muſt tarry before they again marry, take them with civility and modeſty, and in the like manner diſmiſs them, give them preſents according to your abilities, and take them not, to abuſe nor torment them; they that do this, offend their own ſouls. Mock not at the commandments of God; remember his favours, and how he hath taught you ſcripture-knowledge, and the myſteries of his law. Fear God, and know that he underſtandeth all your actions. When you repudiate your wives, acquaint them they ought to tarry before they marry again, and hinder them not to marry according to the commandments of God. Theſe things are preached to them among you that believe in God, and in the day of judgment; it is requiſite ſo to make uſe of them. God knoweth what you know not. The women ſhall give ſuck to their children two years entire; if they deſire to accompliſh the time appointed to ſuckle them, the father ſhall nouriſh and clothe the wife, and his children, according to his faculties. Expend not, but according to the meaſure of your goods; the father and mother ſhall not neceſſitate themſelves for their children. The heir ſhall perform what is above ordained (he ſhall entertain his father and mother according to his abilities;) if the parents deſire to wean their children before two years be expired, they may do it without offending God, if they both agree to it. If you cauſe your children to be nurſed by other women than your own wives, God will not be offended in giving them their ſalary according to reaſon and honeſty. Fear God, and know that he ſeeth whatever you do. Widows ſhall tarry

four months and ten nights after the death of their husbands before they marry again; this time being accomplished, they shall do what shall seem good to them according to reason and honesty, God knoweth all your actions. You will not offend God in speaking a word in secret to women that you research in marriage, although you conceal in your mind your design to espouse them, he understandeth whatever you think of them; know them not secretly, until you have pronounced the words appointed by the law; and enter not the bonds of marriage, until the time set down in writing be accomplished, God knoweth whatever is in your hearts. Take heed unto your selves, he is gentle and gracious to them that fear him. It is no sin to repudiate your wives before you have touched them; you shall give them some presents, and do good unto them, according to the proportion of your wealth, or poverty; and civilly intreat them, as is the custom of honest men. If you repudiate them before you have touched them, and have bestowed on them any presents of garments, moveables, and other things, they shall have the moiety, if they release it not to you, or if the husband, remitting with his own hand the tie of marriage, doth not leave to them the whole of courtesy. It is requisite to gratify them, and to forget nothing of the benefits between you, God beholdeth all your actions. Stand upon your guard when you make your prayers, especially that at noon, and be obedient unto God. If you fear your enemies, and cannot place your selves upon your knees, neither perform the ceremonies that are appointed you; omit not to say your prayers on foot, or on horse-

back, and being freed from fear, remember God, and how he hath taught you what you know not. Such as die, ſhall be good to their wives by their teſtament; they ſhall beſtow on them wherewith to live during the time they muſt tarry before they marry again; drive them not from your houſes. If they willingly depart, the ſin of what they ſhall do in their own perſons ſhall not be upon you. God is omnipotent and juſt; you ſhall likewiſe do good to your wives that you have divorced, according to your power, it is a thing reaſonable among ſuch as fear God. Thus God teacheth you his commandments, perhaps you will learn them. See you not them that departed their houſes for the fear they had of death? They are thouſands in number; God hath ſaid to them, Die. After this, he raiſed them again. God is the benefactor of the people, but the greateſt part return him no thanks for his favours. Fight for his law, and know, that he underſtandeth and knoweth all things. Who is he that will afford him a good turn? He will augment him with multiplicity of increaſe; he giveth good, and taketh it away from whom it pleaſeth him; you ſhall all return before him to be judged. Knoweſt thou not, that a company of the children of *Iſrael*, after the death of *Moſes*, ſaid to their prophet, Send us a king, we with him will fight for the law of God? He anſwereth them, Have you diſobeyed the commandments of God? If they enjoin you to fight, you will not do it. They ſaid, We have no greater deſire, than to fight for the glory of his Divine Majeſty; we for this cauſe have abandoned our houſes, and thoſe of our parents. Nevertheleſs, when they were comman-

ded to fight, they all, except ſome few of them, retired; but God knoweth them that ſin againſt him. Their prophet ſaid to them, God hath ſent *Saul* to be your king; they anſwered, Why ſhall he be our king? We rather deſerve the royalty than he, he is not rich enough. He replied, God hath choſen him to command you; he hath increaſed his knowledge and ſtature, he giveth royalty to whom he liſteth, he is liberal and prudent in all his actions. Their prophet ſaid to them, The ſign of his reign ſhall be, that the ark ſhall appear to you from God, to confirm your hearts; wherein ſhall be contained the remainder of what the people of *Moſes* and *Aaron* left, and it ſhall be borne by angels. This ſhall be to you the ſign of his reign if you believe in God. When *Saul* went forth with his troops to fight his enemies, he ſaid, God ſhall try you by a river; he that ſhall drink of that river, ſhall not be mine, unleſs he drink with his hand; they all, except ſome few of them, drank at their pleaſure. And having paſt that river with the true believers, they ſaid, We have not this day ſtrength ſufficient to reſiſt *Goliah* and his troops; but ſuch as believed in God, and feared his Divine Majeſty, ſaid, How often, through the permiſſion of God, hath a ſmall troop defeated a great army? He is with them that are patient. When they ſaw *Goliah* with his troops appear, they ſaid, Lord, give us patience, confirm our ſteps, and give us victory over the infidels. They, through the permiſſion of God, vanquiſhed their enemies; *David* ſlew *Goliah*, and God gave him the royalty, and knowledge of future things. Had not God raiſed the people one againſt the other, the whole earth had been full

of diſorders ; ſuch are the miracles of God, as I declare to thee with truth ; thou art indeed one of the prophets of his Divine Majeſty. We have conferred our graces on the prophets, on ſome more than on others. Many have ſpoken to their Lord, and ſome have been more elevated than others. We gave knowledge to *Jeſus* the ſon of *Mary*, and fortified him through the holy ſpirit. Had it pleaſed God, the prophets that came heretofore had not been ſlain, after they had taught his commandments. Men were of different opinions ; ſome believed in God, others were impious. Had it pleaſed God, they had not been ſlain, but he doth what he pleaſeth. O ye that are true believers ! diſpenſe in alms ſome part of your wealth that we have given you, before the day arrive, wherein you ſhall find no ranſom, alms, protection, nor prayers, that can ſuccour you. Certainly infidels are greatly to blame. God ! there is but one only God, living and eternal ; think not that he ſlumbereth or ſleepeth ; whatever is in heaven or in earth, is his. Who ſhall intercede for thee with his Divine Majeſty, unleſs by his permiſſion ? He knoweth all the actions of men, and whatever they have done ; they know nothing, but what it hath pleaſed him to teach them. The largeneſs of his throne containeth heaven and earth, and the conſervation of both is not troubleſome to him, he is omnipotent and glorious. The law ought not to be abjured, it manifeſteth the difference of faith and impiety. He that believeth not in *Tagot*, or the devil, and hath faith in God, layeth hold on the ſtrongeſt knot, that cannot be diſſolved, broken, or cut aſunder. God underſtandeth and knoweth all things ; he aideth and aſſiſteth

them that believe in his unity; he will cauſe them to come out of darkneſs, and will guide them into light. The wicked ſhall have *Tagot*, and the devil for their protector; he ſhall cauſe them to forſake the light, and ſhall lead them into darkneſs. Such men ſhall remain eternally in the fire of hell. Conſider you not his action, to whom God had given the royalty? When he diſputed concerning God with *Abraham*, *Abraham* ſaid to him, My Lord is he that giveth life, and death; he ſaid, I, even I, give life and death to my ſubject, when I ſee good. *Abraham* anſwered, God cauſeth the ſun to riſe in the eaſt, make thou it to ariſe in the weſt; then the infidel was confuted. God is not a guide to unjuſt perſons. Haſt thou conſidered the action of him that came into a village deſolate and ruined, and ſaid, How is it that God can be able to give life unto this village after its death, and re-eſtabliſh it after ſo great a ruin? Then God cauſed him to die, after the ſpace of an hundred years raiſed him again, and ſaid to him, How long haſt thou continued here? He anſwered, I have ſojourned here a day and a half. On the contrary, thou haſt been here an hundred years; conſider thy meat and drink, that they are not altered through length of time; and behold, thine aſs is dead, ſee his bones, that are white. Thou ſhalt become an example to all the world, and to poſterity; ſee the bones of thine aſs; I will recollect and reveſt them with fleſh. Seeing this miracle, he ſaid, I affirm that God is omnipotent. Remember thou that *Abraham* ſaid, Lord ſhew me how thou reviveſt the dead; God ſaid, Doſt thou not believe my omnipotency? He anſwered, yea, Lord, but hear my prayer for the

repoſe of my heart; God ſaid, Take four birds, cut them altogether in pieces, and carry the pieces upon thoſe mountains; this done, call them, they ſhall ſpeedily return to thee; God knoweth all things, and is moſt prudent in all his works. The action of them that diſpend their goods for his glory is like unto a grain of corn that produceth ſeven ears, and every ear an hundred grains. God multiplieth the wealth of whom it pleaſeth him, he is liberal and omniſcient. Such as diſpend their ſubſtance for his glory without repining and reproach, ſhall be recompenſed by his Divine Majeſty, and be delivered from fear and affliction at the day of judgment. Good words and pardon are preferred to alms, followed with repentance. God is moſt rich and merciful. Oh ye that believe in God! render not your alms unprofitable through repining and reproach, as do thoſe that give alms with oſtentation and hypocriſy; they believe neither in God, nor the day of judgment, their good works are like to a rock, whereon was little earth, there fell great rain that carried it away, and left nothing thereon. Their labour ſhall be in vain, and they reap no merit, for God loveth neither the hypocrites nor the impious. The action of ſuch as do good, to pleaſe God, or to ſave their ſouls, is like to a grain ſown upon an high place, whereon fell great and ſmall rain, that cauſed its fruit to multiply. God beholdeth all your actions. Is there any one among you that deſireth to have a garden enriched with palms and grapes, wherein flow many fountains and rivulets, and that is filled with all manner of fruits, that old age ſhould overtake him with young and infirm children, and that an hot wind come, and burn up his garden?

God ſo teacheth you myſteries, peradventure you will bear them in mind. Oh ye that believe! diſpend in pious works, and give alms of the wealth you have acquired, and of the fruits of the earth that God hath giving you; deſire not wealth ill gotten, or wherewith to give alms; ſuch are not received but to your ſhame. And know, that God is moſt rich, and worthy of praiſe. The devil will cauſe you to fear poverty, and will command you filthineſs, and God promiſeth to you his grace and mercy; he is munificent and omniſcient, he giveth knowledge to whom it pleaſeth him, and to whom knowledge is given, on him is beſtowed an exceeding great treaſure, which none but the wiſe do value. God beholdeth your alms and vows, and the wicked ſhall be deprived of protection at the day of judgment. If you ſuffer your alms to appear, it ſhall not be amiſs; if you conceal them, you ſhall do well, that will cover many of your ſins. God knoweth all your actions. You are not obliged to lead men into the right way. God guideth whom he liſteth; the good and the alms you perform, ſhall be for your ſouls; give not alms but for the love of God, you ſhall be rewarded for the good works that you ſhall do, and no injuſtice ſhall be done againſt you. Be benefactors to the poor, that are not accommodated for the ſervice of God, and that cannot labour. The ignorant believe them to be rich, by reaſon of their probity and goodneſs, you ſhall know them by their phyſiognomy, and in that they demand nothing with importunity; God will know the good you ſhall do towards them. They that give alms by day or by night, ſecretly or publicly, ſhall be rewarded of God; there need-

eth be no fear for them, they ſhall be exempt from affliction at the day of judgment. Uſurers ſhall riſe again, like to men poſſeſſed with devils, becauſe they have ſaid, That traffick is like unto uſury; God permitteth traffick, and prohibiteth uſury. He to whom the word of God cometh, and who hath abandoned uſury, what is paſt is to himſelf, God will pardon his fault; but he that ſhall return to exerciſe uſury, having once abandoned it, ſhall be puniſhed in the fire of hell; God abhorreth uſury, he loveth them that are alms-givers, and hateth infidels. Such as believe in God, that do good works, and that make their prayers at the time appointed, and pay their tithes, ſhall be rewarded by his Divine Majeſty, they ſhall be delivered from fear and affliction at the day of judgment. O ye that believe in God! have the fear of him before your eyes, and forſake uſury, if you will obey his commandments; if you do not this, God and his prophet will make war upon you; if you be converted, your principal remains unto you. Do injuſtice to no man, it ſhall not be done unto you. If your debtors be unable to pay you, and are in want, you ſhall do well to ſtay their conveniency; if you give them alms, you ſhall do well; fear the day when you ſhall return before God, and that every one ſhall be payed without injuſtice, of what he ſhall have gained. O ye that believe in God! when you ſhall charge your ſelves with any debt, cauſe an act to be drawn; the notary ſhall write the contract between you, conformable to juſtice, and ſhall not refuſe to write it, as God hath inſtructed him, but the debtor ſhall entirely ſatisfy what he ſhall owe, and ſhall have the fear of his Lord before his

eyes; if he that is a debtor is a fool, or ſick, and is unable of himſelf to diſcharge it, his guardian, or he that ſhall overſee his affairs, ſhall give ſatisfaction for him. Call with you two witneſſes; if you cannot find two men, one, with two women, ſhall ſuffice, whoſe teſtimony you ſhall accept; if the one be wanting to her duty, the other ſhall cauſe her to remember. Theſe witneſſes ſhall not refuſe their teſtimony, notwithſtanding they be called in a great number. Make no difficulty to write your teſtimony, whether it concern little or much, and limit the time wherein payment ought to be made; ſuch writings are juſt before God, give more efficacy to teſtimony, and are requiſite to avoid your complaints one of another. If your merchandize be preſent, you ſhall take it between you at the ſame time; then ſhall you not ſin in not drawing a writing or contract. Call witneſſes when you ſell or buy; neither the witneſſes nor the notary ſhall receive any damage; if you ſhall do that which is forbidden, you ſhall do very ill. Fear God, he will teach you his commandments, he knoweth all things. If you are in a journey, and cannot find a notary, you ſhall give earneſt; if one truſteth in the other, he that ſhall be truſted in, ſhall ſatisfy his promiſe, and fear God his Lord; no man ſhall conceal his teſtimony; he that ſhall conceal, ſhall ſin in his heart. God knoweth all your actions. Whatſoever is in heaven, or in earth, belonging unto God, whether you conceal, or reveal what is in your minds, he ſhall require an account of you, he pardoneth and chaſtiſeth whom it pleaſeth him, he is omnipotent. The prophet believed in all that God ſent to him, as likewiſe all the true believers. Such as believe

in God, the angels, and ſcriptures, and generally all the prophets without exception, ſay, We have heard and obeyed; pardon us, O Lord! thou art our refuge. God requireth of no man more than he is able to perform; the good that a man ſhall do, ſhall be for himſelf, and the evil that he doth ſhall be likewiſe againſt him. Lord excuſe us, if we have forgotten thee, or ſinned; Lord charge us not with any heavy burden, as thou didſt charge them that were before us; charge us not with that which we are not able to ſupport, blot out our ſins, and give us thy mercy; thou art our Lord, give us victory againſt the infidels.

CHAP. III.

Intitled, *The Lineage of* JOACHIM,* *containing two hundred Verſes, written at* Medina.

IN the name of God, gracious and merciful; I am the moſt wiſe God. God! there is but one only God, living and eternal; he hath ſent to thee the KORAN that containeth truth, and confirmeth the ſcriptures, that were ſent before it. He ſent the Old Teſtament and the goſpel, that were heretofore guides to the people; he hath ſent the Alcoran, that diſtinguiſheth good from evil; they that believe not in the law of God

* The father of the Virgin Mary; he is called by many Mahometans *Imrân.*

ſhall be ſeverely chaſtiſed. He is omnipotent and revengeful; nothing is hid from him in heaven or in earth; it is he that formed you in the wombs of your mothers, as it pleaſed him, there is no God but the omnipotent and wiſe God. He it is that ſent to thee the Book, whoſe precepts are neceſſary, they are the original and foundation of the law, like in purity one to the other, and without contradiction. Such as in their heart incline to depart from the truth, do often follow their inclination, deſirous of ſedition, and to underſtand the explication of the Alcoran; but none underſtand its explication but God, and ſuch as are profound in learning; they ſay, we believe in God, all things proceed from his divine wiſdom, nevertheleſs none remember but the wiſe. Lord cauſe not our hearts to err, after thou haſt guided us into the right way, give us thy mercy, thou art moſt bountiful towards thy creatures. Lord thou art he that ſhall aſſemble the world at the day of judgment, at which day nothing ſhall be found doubtful, when thou wilt not go againſt thy promiſes, and when wealth and children ſhall not ſerve to the wicked, but to kindle the fire of hell. The infidel lineage of *Pharaoh*, and thoſe that preceded him, blaſphemed and abjured the law of God, but he ſurprized them in their ſin; he is grievous in his chaſtiſements. Say to the infidels, They ſhall be vanquiſhed, and ſhall be gathered together into the fire of hell, that is prepared for them. You have an example in the two troops that fought for the glory of God, they beheld with their eyes infidels become true believers, like unto themſelves; God ſtrengtheneth with his aid whom it pleaſeth him. This ſhall be for example to ſuch

as ſhall clearly ſee. The love and deſire of women, of children, of riches, abundance of gold, and of ſilver, of horſes, cattle, and tillage, are pleaſing to men; ſuch are the riches of the life of this world, but the moſt aſſured refuge is in God. Say unto them, I will declare unto you things much better for them, that ſhall have the fear of God before their eyes. They ſhall dwell eternally in paradiſe, where flow many rivers, with women beautiful and lean, and all manner of content. God beholdeth them that adore him, and ſay, Lord we believe in thy law, pardon our ſins, and deliver us from the torments of fire. The patient, the perſevering true believers, the obedient, the good men, ſuch as beg pardon of God in the morning; the angels, the learned, that love juſtice, teſtify that there is but one only God. The law of ſalvation is a law pleaſing to his Divine Majeſty; no man contradicteth this truth, among *ſuch as know the written law, but through envy. He that ſhall not obey the commandments of God, ſhall find his Divine Majeſty very exact to call him to an account. If the impious diſpute with thee, ſay to them, I am wholly reſigned to the will of God, with all ſuch as have followed me. Aſk of ſuch as †know the written law, and ‡them that know it not, if they reſign themſelves to God; if they do, they will follow the right way; if they go aſtray, thou haſt none other obligation but to preach to them; God beholdeth them that adore him. Declare grievous torments to thoſe that conceal his commandments, that kill the prophets, and injure them that inſtruct the

* The Jews and Chriſtians. † The Jews and Chriſtians.
‡ The Arabians.

people in juſtice; the good works that they do, ſhall be unprofitable to them on earth, and they ſhall be in the other world deprived of protection. Seeſt thou not a party of them that know the written law, how they were called to a lecture of the book of God, to the end they might judge with equity the differences that are among them? But many are returned to their ſin. They contemned the ſcripture, in that they ſaid, The fire ſhall not touch us, but for a certain number of days. They are deceived in their blaſphemies, what will become of them, when we ſhall aſſemble them at the day of judgment, when nothing ſhall be doubtful, and every one recompenſed as he ſhall have merited? No injuſtice ſhall be done unto them. Say, Lord, thou poſſeſſeſt the kingdoms of the world, thou giveſt royalty to whom thou ſeeſt good; from thy hand, O Lord, proceedeth all good, thou art omnipotent, thou cauſeſt day to enter the night, and night the day; thou cauſeſt life to come out of death, and death out of life; thou enricheſt without meaſure whom thou ſeeſt good. The believers ſhall not obey the unbelievers, to the excluſion of true believers; he that doth this thing, obſerveth not the law of God; but if you fear your enemies, God willeth that you fear him alſo, he is the aſſured refuge of the righteous. Say to them, Whether you conceal what is in your heart, or whether you manifeſt it, God knoweth all things; he knoweth all that is either in heaven or earth, he is omnipotent; think on the day wherein every one ſhall find the good and the evil that he hath done, then ſhall you deſire to be cleanſed from your ſins, and that the number of your good works ex-

ceed that of your evil; God willeth that you fear him, he is gracious to them that worſhip him. Say to them, If you love God, follow me, God ſhall give you life, and pardon your ſins, he is gracious and merciful. Say to them, Obey God and his prophet; if they return in their ſin, God will very ſeverely puniſh them, he loveth not infidels. God elected *Adam* and *Noah*, the lineage of *Abraham*, and the lineage of *Joachim*, the one proceedeth from the other. God knoweth and underſtandeth all things. Remember thou how the wife of *Joachim* ſaid, Lord, I vow unto thee the fruit that is in my womb, free, and exempt from all affairs, to ſerve thee in thy temple. Accept him from me, who offer him to thee with affection; thou underſtandeſt and knoweſt all things. When ſhe was delivered, ſhe ſaid, Lord I am delivered of a daughter, thou knoweſt thou haſt given her to me; I have named her *Mary*, I will preſerve, through thine aſſiſtance, her and her poſterity from the malice of the devil; accept her, Lord, with a pleaſing acceptation, and cauſe her to produce good fruits. *Zachary** had the care of the education of this daughter; and whenſoever he went into his oratory, he there found a thouſand ſorts of different fruits of divers ſeaſons. He ſaid one day, O *Mary*, whence do theſe good things proceed? She anſwered, They proceed from God, who enricheth without meaſure whom he pleaſeth. Then *Zachary* prayed to the Lord, and ſaid, Lord give me a progeny that may be pleaſing to thee, and that may obſerve thy commandments. Lord hear my prayers.

* Zacharias.

The angel called him, and ſaid to him, I declare to thee from God, that thou ſhalt have a ſon, called *John*, he ſhall affirm the Meſſias to be the word of God, that he ſhall be a great perſon, chaſte, a prophet, and one of the juſt. Lord, anſwered *Zachary*, How ſhall I have a ſon, I am old, and my wife is barren? The angel ſaid to him, So God doth as pleaſeth him. Lord, ſaid *Zachary*, Give me ſome ſign of the conception of my wife. The ſign that I will give thee, anſwered the angel, ſhall be, That thou ſhalt not ſpeak in three days, but by ſigns; remember thou thy Lord often, praiſe him evening and morning. Remember thou how the angel ſaid, O *Mary*, God hath choſen and purified thee above all women of the world; O *Mary*, obey thy Lord, praiſe him and worſhip him with them that worſhip him. I relate to thee how the matter paſt. Thou wert not with the miniſters of the temple, when they caſt in their pens to draw lots, and to ſee which of them ſhould have the care of the education of *Mary*, neither when they entered upon this difficulty. Remember thou how the angels ſaid, O *Mary*, God declareth unto thee a word, from which ſhall proceed the Meſſias, named Jeſus, the ſon of *Mary*, full of honor in this world, and that ſhall be in the other, of the number of interceſſors with his Divine Majeſty; he ſhall ſpeak in the cradle, as a man betwixt thirty and fifty years, and ſhall be in the number of the juſt. She ſaid, Lord, how ſhall I have a child without the touch of a man? He anſwered, So God doth as pleaſeth him; when he createth any thing, he ſaith, Be thou, and it is. I will teach him the ſcriptures, the myſteries of the law, the Old

Teſtament, and the goſpel, and he ſhall be a prophet ſent to the children of *Iſrael*. Jeſus ſaid to the children of *Iſrael*, I come to you with evident ſigns of my miſſion from your Lord, I will make unto you of the ſlime of the earth the figure of a bird, I will blow upon it, incontinently it ſhall be a bird, and by the permiſſion of God ſhall fly; I will heal them that are born blind, and the leprous, I will raiſe again the dead, I will teach you what you ſhall eat, and what you ought not to eat. This ſhall ſerve you for inſtruction, if you believe in God; I am come to confirm the Old Teſtament, and what hath been taught you heretofore. Certainly it is lawful for you to eat things that have been heretofore forbidden. I am come to you with ſigns of my miſſion, that teſtify that I am truly ſent from your Lord; fear God, and obey me. God is my Lord, and your Lord, worſhip him, this is the right way. When Jeſus knew their impiety, he ſaid, who ſhall ſuſtain the law of God in my abſence? The apoſtles anſwered him, We will ſuſtain the law of God, we believe in his unity; be thou a witneſs before God, that we reſign our ſelves wholly to the pleaſure of his Divine Majeſty. Lord we believe in what thou haſt commanded, and we have followed the prophet, thy apoſtle, write us in the number of them that profeſs thy law. The Jews conſpired againſt Jeſus, and God cauſed their conſpiracy to turn againſt them, he knoweth the deſigns of conſpirators. Remember thou how the Lord ſaid, O Jeſus, I will cauſe thee to die, I will elevate thee to myſelf, and remove thee far from infidels, and prefer thoſe that have obeyed thee, to infidels, at the day of judgment. That day ſhall aſſemble you

all before me; I will judge the differences between you, and will puniſh the impious in this world, and in the other; none among them ſhall be of power to protect them, I will reward them that ſhall have believed in my law, and have done good works; God loveth not the unjuſt. I relate to thee theſe myſteries, and teach the Alcoran; Jeſus is with God, as is *Adam*, God created him of the earth; he ſaid, Be thou, and he was. This truth proceedeth from thy Lord, be not thou of the number of them that doubt. If any one diſputeth with thee concerning thy doctrine, ſay to them, Come, call together your children and ours, your wives and ours, let us aſſemble and addreſs our prayers to God; I will lay the curſe of his Divine Majeſty upon liars. This diſcourſe is moſt true, there is no God, but God alone the omnipotent and wiſe. If they depart from his commandments, he ſhall well obſerve the unbelievers; ſay to them, O ye that know ſcripture!* come with words alike true between you and us; do I worſhip other than God? I do not aſſociate him with any one, and acknowledge none other Lord but him; but if they turn aſide from the way of faith, God knoweth them that ſhall pollute the earth; ſay to them, Be ye witneſſes that we believe in God. O ye that underſtand ſcripture, diſpute not the law of *Abraham*, to wit, if he obſerved the Old Teſtament, or the goſpel, they were taught after him, perhaps you will acknowledge your error. Oh ye that have diſputed what you knew not! *Abraham* was no Jew, nor Chriſtian, he profeſſed the unity of God, he was a true believer, and not of the number

* The Jews and Chriſtians.

of infidels. The people, and particularly thoſe that followed him, of his time, as alſo the prophet *Mahomet*, and all true believers have known the truth of his law. Part of them, to whom heretofore was given the knowledge of ſcripture deſired, ſeduced you from the right way, but they themſelves erred, and they knew it not. O ye that know the ſcripture! do not malicioufly conceal the commandments of God, cover not the truth with a lie, neither willingly hide it. Many of them that knew the written law, ſaid, From the break of day, believe in what hath been taught thoſe that believe in the law of God. Nevertheleſs, at evening they were themſelves of the number of infidels, peradventure they will be converted. Believe not, but ſuch as follow your own law; ſay to them, The true guide is the guide of God. The knowledge that was given to you, was not given to any other, but to you. If the infidels ſhall diſpute againſt you, before your Lord, at the day of judgment, ſay to them, Grace proceedeth from the hand of God; he is bountiful and omniſcient; he pardoneth whom he pleaſeth, and is altogether merciful. If thou intruſteſt thy wealth to the hands of many of them that know the written law, they will faithfully reſtore it to thee. There be alſo many of them that will not reſtore it, if thou take not heed; becauſe they have ſaid, They have no belief in the *Arabians*, they blaſpheme againſt God, and know their blaſphemies. He that ſhall ſatisfy what he hath promiſed, and ſhall fear God, ſhall be beloved of God; he loveth ſuch as have fear of him before their eyes; ſuch as pervert his commandments for any profit, ſhall have no part in paradiſe; he will not protect them, nei-

ther regard or pardon them at the day of judgment; and they ſhall be rigorouſly puniſhed. There be of them that alter the ſcripture in reading it, and will make believe that what they read is in the ſcripture, although it be not; they blaſpheme, and know it well. God gave not to man the ſcripture-knowledge, and prophecies, to ſay to the people, Worſhip me inſtead of God; but indeed to ſay, Obſerve exactly what you have learned in ſcripture, and what you read. God doth not command you to adore angels nor prophets. Will he command you impiety, having inſtructed you in his law? Remember that he received the promiſe of the prophets, to preach his commandments without fear, and that he hath taught you ſcripture and knowledge; and that after this came a prophet, that confirmed the doctrine that was taught you, that you might believe his words. Have you not approved it? Have you not received what was promiſed unto you? We have received it; be therefore witneſſes againſt yourſelves, and againſt them that have followed you, and I will be a witneſs againſt you, and againſt them. Such as go aſtray from the right way, ſhall be wicked; deſire they to obſerve any other law, than that of God? Whatever is in heaven or earth obeyeth him, either willingly or by force; and you ſhall all one day appear before him to be judged. Say to them, We believe in God, in what he hath inſpired into us, in what he inſpired into *Abraham*, *Iſmael*, *Iſaac*, *Jacob*, and the tribes, in what was ordained by *Moſes*, by Jeſus, and generally all the prophets from God; and we are wholly reſigned to his pleaſure. The ſacrifices of them that deſire to follow other law than the law of ſalvation, ſhall

not be accepted; they ſhall be in the other world, in the number of the damned. God guided not thoſe that followed impiety, after they had profeſſed his law, and having ſeen and teſtified that the prophet is true, by ſigns clear and evident, that appeared to them. God guideth not the unjuſt, they ſhall be forever curſed of his Divine Majeſty, of angels, and of all the world; they ſhall find no relaxation of their torments, and at the day of judgment be deprived of protection; except ſuch as ſhall be converted, and do good works, God ſhall be to them gracious and merciful. Such as ſhall be impious towards Jeſus, having believed the books of *Moſes*, and ſhall augment their impiety againſt *Mahomet*, ſhall never be converted, they ſhall err eternally. All the treaſures of the earth ſhall not be able to ſave the wicked that die in their impiety, great puniſhments are prepared for them, and none of them ſhall be able to protect them. You ſhall not be juſtified, until you have diſpenſed in pious works part of the goods you poſſeſs. God will take notice of the alms you beſtow. All meats were permitted the children of *Iſrael*, except what *Iſrael* forbad to himſelf, before the Old Teſtament. Say to them, Come, and bring the Old Teſtament, and conſider it, it will appear if you ſpeak the truth. Theſe that ſhall afterwards blaſpheme againſt God, ſhall be exceedingly to blame. Say, God hath ſpoken truth, follow ye the law of *Abraham*, that is pleaſing to him. He profeſſed the unity of his Divine Majeſty; he was not of them that believed in many gods. The temple of *Mecca* is the firſt that God eſtabliſhed on earth, to be therein adored; he bleſſed it, and men ſhall there find the inſtructions

of the right way, with clear and evident ſigns of his omnipotency; to wit, *Abraham's* place.* He that ſhall enter into this temple, ſhall be in a place of ſafety and privilege. God hath commanded the pilgrimages be made thither, by ſuch as ſhall be able. He that is impious, muſt know that God hath not to do with him. O ye that have knowledge of the written law, do not willingly conceal the commandments of God, he knoweth all your actions; ſay to them, O ye that have the knowledge of ſcriptures, divert not from the way of ſalvation them that believe in the law of God; you deſire to alter and pervert it, but God is not ignorant of what you do. O ye that believe, if you obey many of them that have the knowledge of the written law, they will miſlead you into the number of the wicked. How can you be of the impious, ſince you are taught the commandments of God, and that his prophet and his apoſtle is among you? He that reſigneth himſelf to God, is in the right way. O ye that fear God, die in the profeſſion of his unity, embrace his law, and remember the favour he hath ſhewed you; you were all enemies to each other. He hath united your hearts, and through his ſpecial grace you continued united to each other as good brethren. You were upon the brink of a pit of fire, from which he withdrew you. Thus God manifeſteth to you his mercies, perhaps you will follow the right way. Some there be among you that exhort the people to do good, they command to do that which is honeſt, and abſtain from what is

* *Abraham's* place (ſay the *Turks*) is a ſtone kept in the Oratory of *Mecca*, upon which *Abraham* aſcended, when he raiſed the foundations of the temple of that city. The marks of his feet are upon the ſtone to this day.

unreaſonable ; theſe men ſhall be happy. Be not like them that have abandoned the truth, and followed lies ; notwithſtanding the truth was known to them, they ſhall ſuffer great torment in the day wherein the viſage of the good ſhall be white, and that of the wicked ſhall be black. It ſhall be ſaid to them that have black viſages, Have you followed impiety, after you made profeſſion of the faith ? Taſte this day the torment due to your ſin. Such as ſhall have white viſages, ſhall be in the favour of God ; in which they ſhall eternally continue. See there the myſteries of the law of God, which inſtructeth thee with truth. God willeth that no injuſtice be done to his people ; whatever is in heaven or in earth, appertaineth to him, he diſpoſeth all things. There hath appeared no nation on the earth that hath followed a better way than you ; forbid ye to do that which is not reaſonable, and believe in one only God. If thoſe that heretofore had knowledge of the written law, had believed in God they had done very well ; there be among them that believe what is veritable, but the greateſt part are impious. They ſhall not hurt you, but with their tongue, and ſhall find no protection againſt you ; if they fight you, they ſhall turn their backs ; they were beaten with ſhame and ignominy, where they made a ſtand, except when they embraced the law of God, and obſerved the precepts that were taught the faithful. When they returned in the wrath of God, they were beaten with poverty, becauſe they believed not the word of his Divine Majeſty, but ſlew his prophets without reaſon, and diſobeyed his commandments. They that heretofore had knowledge of the written law, are not all alike. There

be among them that perſevere in obedience, and in the night meditate on the miracles of God, worſhip him, and believe in his Divine Majeſty, and in the day of judgment; preach honeſty, prohibit to do things diſhoneſt, and apply themſelves to good works; certainly they are good men. Hide not the good works which you perform, God knoweth ſuch as have his fear before their eyes. Riches and children ſhall be unprofitable to infidels with God, they ſhall eternally dwell in the fire of hell. The alms that they give in this world are like to a wind exceeding hot, or extremely cold, that fell upon the tillage of them that did injury to their own ſouls, and wholly deſtroyed it. God did no injuſtice to them, they were miſchievous to themſelves through their ſins. O ye that believe in God, eſteem no man to be elected of God, that is not of your religion. The wicked endeavored to bring you into their diſorders, malice appeareth in their mouth, and that which their heart cheriſheth, is yet greater. We have taught you the commandments of God; if you obſerve them, you ſhall protect yourſelves from the malice of infidels. O ye! you love them, and they love not you; you believe generally in the ſcriptures, and they believe not what you believe. When they met you, they ſaid, We believe in God; and when they were gone from you, they bit for anger their finger's ends. Say to them, Die with your choler, God knoweth what is in your hearts. If good happen to you, they are diſpleaſed; and when evil befalleth you, they rejoice. If you have patience, and fear God, their malice ſhall not hurt you; God knoweth all their actions. Remember the morning, when ſome of

thy people deſerted the true believers in the field of battle; and when two of thy companions forſook the fight, God was their protector. All true believers ought to truſt in him. He protected you at *Beder*,* where you were a few men ill armed; perhaps you will fear him, and give him thanks for that favour. Say to the true believers, Sufficeth it not, that God ſuccoureth you with three thouſand of his angels? Truly, if you have patience, and fear God, he will come to ſuccour you at need, and your Lord will aſſiſt you with five thouſand of his angels ſent from heaven; he will not ſend you this aſſiſtance, but to declare to you his protection, and to confirm your hearts. Victory proceedeth from his Divine Majeſty; he is omnipotent, and prudent in all his works; he will extirpate in this world one part of the wicked, or will ſo ſharply reprehend them, that they ſhall become deſperate. Thou haſt nothing to do, whether he ſhall pardon or chaſtiſe them, becauſe they are wicked. Whatever is in the earth, and in heaven, is his, he pardoneth as he ſeeth good; he is gracious and merciful to the righteous. O ye that believe! be not uſurers, but fear God; peradventure you will obey his commandments. Fear the fire of hell prepared for infidels. Obey God, and the prophets, his apoſtles, your ſins ſhall be forgiven you; beg pardon ſpeedily of your Lord. The extent of paradiſe containeth heaven and earth; it is prepared for the good. God loveth them that give alms in joy, and in affliction, that ſubdue their paſſion, and forgive ſuch as offend them. He

* *Beder* is a place between *Mecca* and *Medina*, where *Mahomet* fought a battle.

loveth them that do good, and that after the commiſſion of any ſin, remember his Divine Majeſty, and implore his pardon. Who but God forgiveth ſins? Such as perſiſt not in their errors, and acknowledge their ſins, ſhall be recompenſed with the mercy of God, and enjoy his favour in paradiſe. There were heretofore laws and means to conduct men into the right way; but conſider what hath been the end of infidels. The Alcoran was ſent to inſtruct the world, to guide men in the right way, and to preach to the good. Diſhearten not, neither afflict yourſelves in fighting; you ſhall be victorious if you believe in God; if you have been wounded, the like hurts have befallen the impious. God ſo diverſifieth days among men, to the end he may know them that are truly zealous in his law; and that among you, witneſſes be taken againſt the malice of infidels. God loveth not the unjuſt, he forgiveth ſins to thoſe that believe, and and extirpate infidels. Do you believe to enter paradiſe, and that God knoweth not them that fought gallantly? He knoweth them that were patient in adverſity, and perſevered in obedience to his commandments. You expected death before you met it; you ſaw it with your eyes, and were victorious. Certainly *Mahomet* is the prophet, and apoſtle of God; there were many prophets before him, when they died, or were ſlain, you returned upon your ſteps to impiety. They that return upon their ſteps, do no harm to God; he will reward only ſuch as acknowledge his favours; and men cannot die without his permiſſion, and that in a time preſcribed and predeſtinated. I will give the good things of this world to whom it pleaſeth me, and

will abundantly recompenſe them that praiſe me. How many prophets, and men with them, were not dejected through their afflictions that befel them, in fighting for the law of God? They were not weakened, neither humbled to the infidels. God affecteth them that are patient in their adverſities, and ſuch as perſevere in his law. They ſaid in their afflictions, Lord pardon our ſins, confirm our ſteps, and protect us againſt the infidels. God give them the riches of the earth, and the treaſures of heaven; he loveth them that do good. O ye that believe in God, if you obey the wicked, they will cauſe you to return upon your ſteps, you ſhall return to the number of the damned; truly God is your Lord, he is the beſt protector; I will put fear into the hearts of infidels, becauſe they have without reaſon adored many gods, and the fire of hell ſhall be their habitation. God hath made the truth of his promiſes to appear to you, when by his permiſſion you ſlew the infidels, until you were weary of fighting; nevertheleſs you contradicted what the prophet ordained, you diſobeyed him, after he had cauſed you to ſee what you deſired with affection. There be among you that covet the goods of this world, and others that love the good things of heaven; God hath withdrawn you from the infidels to try you, he hath pardoned your ſins, he is bountiful to them that obſerve his commandments. When you retreated from the combat, and yielded without reaſon, the prophet recalled you, and gave you to know your error, with a thouſand pains. Afflict not yourſelves with the loſs of the ſpoil that eſcaped you at the day of victory, neither with the miſchief that befel you when you were vanquiſhed,

God knoweth all your actions. After your labour he ſent you great repoſe, part of you ſlept in all ſafety, and the reſidue ſuffered themſelves to be carried away at their pleaſures, they had thoughts of God contrary to the truth. Think on the ignorant, that ſay, Have we ſeen any of the ſuccour that God hath promiſed? Say to them, All things proceed from God. They conceal in their ſouls what they publiſh not, and ſay, Had we been free of our own wills, we had not been ſlain; ſay to them, Although you had ſtayed in your houſes, and in your beds, death would have taken away them that were arrived at the hour of their deſtiny. God approveth what is in your hearts, and knoweth what you have in your ſouls. Certainly the devil ſeduced them that fled, when the two armies were in battle, and that becauſe of ſome ſin they had committed; nevertheleſs God pardoned them, he is gracious and merciful to his people. O ye that believe! be not like the infidels, that ſaid, ſpeaking of their brethren that were ſlain in the army, That had they continued in their houſes, they had not died. God putteth this ſorrow in their heart, becauſe of their impiety; he giveth life and death and beholdeth all your actions. If you be ſlain for his law, or die in his favour, it ſhall be more advantageous to you than all the treaſures of the world; and if you die, or be ſlain, fighting for the faith, you ſhall appear before his Divine Majeſty to be rewarded. Through the grace of God thou haſt rendered them docile; although thou be ſevere to them, they will not depart from thee; pardon them, pray for them. Take their advice in occaſions offered, and being reſolved to do any thing truſt thou in God; he loveth them that truſt in

him, he protected you; none ſhall obtain victory over you; if he abandon you, who ſhall protect you? All the faithful ought to reſign themſelves to the will of his Divine Majeſty. It is not lawful for the prophet to deceive; he that ſhall be a deceiver, ſhall appear at the day of judgment with his deceit, to be judged; then ſhall men be payed with what they have gained, no injuſtice ſhall be done to them that ſhall have loved God, and hell ſhall be the habitation of them, that through deceit ſhall return in the diſpleaſure of his Divine Majeſty. They ſhall not be all equally entreated, God ſhall appoint them their rank and place; he beholdeth all their actions, he aſſuredly rewarded the true believers, when he ſent them a prophet of their own nation to preach to them his commandments, and inſtruct them in the Alcoran; they before his coming were in a manifeſt error. When any miſchief befel you, it alſo befel the infidels; you have demanded, whence doth this miſchief come? It proceedeth from yourſelves, certainly God is omnipotent. What befel you when the two camps encountered, happened through the permiſſion of God, to diſtinguiſh the true believers, that diſpenſe their goods with affection for the glory of his Divine Majeſty, from them that abondoned the fight. When it was ſaid to them, Come, fight for the faith, and anſwered, Had we thought of fighting, we had not followed you; then were they nearer to impiety, than to the faith. Nevertheleſs, they had not all of them that in their heart that was in their mouth, God knoweth what they keep ſecret. There be of them that ſaid to their brethren, Stay, and go not to the combat; your companions had not

been ſlain, had they obeyed us; ſay to them, Deliver yourſelves from death, if you can avoid it, continuing in your houſes. Believe not that thoſe that were ſlain for the faith are dead; on the contrary, they are alive with God; they rejoice, for that ſuch as ran to hinder them to fight, did not meet them; fear not for them, they ſhall rejoice eternally in the favour of God, he will abundantly reward them that fight for his law. Thoſe that obeyed God and the prophet, after being overcome, that did good works, and feared his Divine Majeſty, ſhall receive great rewards. When it was told them, The people have conſpired againſt you, take heed to yourſelves; this diſcourſe increaſed their faith; and they ſaid, It ſufficeth that God is our protector, they were filled with the grace of God, no more evil befel them, and they obſerved the commandments of his Divine Majeſty. He is gracious to them that obey him. The devil will cauſe in you a fear of the infidels, fear them not; but if you be good men, fear me. Afflict not yourſelves to ſee the wicked run to impiety, they hurt not God, he will not give them reſt in the other world, where they ſhall be ſeverely chaſtiſed. I increaſe the wealth of infidels to augment their pain, they ſhall in the end feel grievous torments. God will not leave the faithful in the ſtate that you are in; he will one day ſeparate the good from the evil; he doth not teach you what is to come; he for that effect chuſeth among the prophets whom he ſeeth good. Believe therefore in God, and his prophets; if you believe in God, fear to offend him, you ſhall be rewarded. Believe not that ſuch as are too ſparing, and avaricious of the wealth that God hath

given them, do well; on the contrary, they do very ill, what they ſpare without reaſon, ſhall ſtrangle them at the day of judgment. The inheritance of heaven and earth is God's, he knoweth all things. Certainly God heard the ſpeech of them that ſaid, God is poor, and we are rich; he hath ſaid, I will write what they have ſpoken, and keep an exact account of the murder they have unjuſtly committed on the perſons of the prophets; I will ſay to them at the day of judgment, taſte of the torments of hell-fire, which you have deſerved. God doth not lead into darkneſs them that worſhip him. There be that ſay, God hath commanded us not to believe the prophets, until their ſacrifice be conſumed by fire. Say to them, There came to you prophets heretofore with miracles that you demanded, you had not ſlain them, had you been righteous; if they belie thee, know, they belied the prophets that were before thee, that came with miracles, the pſalter, and the book of light. Every man ſhall taſte of death, and your reward ſhall be payed at the day of judgment; he that ſhall depart from the fire of hell, and enter into paradiſe, ſhall be happy. The wealth of this world is but matter of pride, that you may be tried in your riches and perſons. Hearken not to the Jews and Chriſtians, that have known the written law before you, neither to them that believe in many gods, they offend God through their blaſphemies; if you have patience, and fear God, you ſhall make a very good reſolution. God hath accepted the ſpeech of them that know his written law, when they promiſed him to preach to the people his commandments, and not conceal them; neverthe-

leſs they have contemned them, and changed them for profit of little value, and have gained nothing but miſery; think not that ſuch as rejoice of the evil they have done, and affect to be commended for what they have not done, have eſcaped the puniſhment of their crimes, they ſhall certainly ſuffer great torments. The kingdom of heaven and of the earth is God's, he is omnipotent; the creation of heaven and earth, the difference of day and night are evident ſigns of his omnipotency, to ſuch as have judgment. Such as have remembered God, ſtanding, ſitting, or lying down, and conſidered the creation of heaven and earth, have ſaid, Lord, thou haſt not created theſe things in vain; bleſſed be thy name, deliver us from the torments of hell-fire, thou wilt render miſerable him that thou ſhalt thither precipitate, and the wicked ſhall be deprived of protection at the day of judgment. Lord, we have heard them that ſay, Believe in your Lord, we believe in thy unity, pardon our faults, blot out our ſins, and give us grace to die in the number of the juſt; beſtow on us what thou haſt promiſed by the prophets, and ſuffer us not to be miſerable at the day of judgment; thou doſt not contradict what thou doſt promiſe. The Lord heard them, and ſaid to them, I will not ſuffer your works to be loſt, as well of men as of women. I will blot out the ſins of them that went out of *Mecca*, to ſeparate themſelves from the wicked. I will cover the offences of them that forſook their houſes, that aſſembled to fight for the faith, and were ſlain; I will open to them the gate of paradiſe, wherein flow many rivers, to recompenſe their good works. There is with God great reward; envy not the infidels, whom thou

ſhalt ſee poſſeſs a little wealth in the earth, hell is prepared to be their habitation; and ſuch as fear God ſhall dwell eternally in gardens, wherein run many rivers, with all manner of content. God is a great rewarder of the juſt. Among them that know the written law, there be that believe in God, in what was aforetime taught you, and in what was preached to them; ſurely they obey God, and forſake not his law. They ſhall receive a great reward from God, he is exact in his account. O ye that are true believers, be patient in your adverſities, perſevere to do well, fight for the faith, fear God, and you ſhall be happy.

CHAP. IV.

Intitled, WOMEN,* *containing one hundred and ſeventy Verſes, written at* Medina.

IN the name of God, gracious and merciful. O ye people, fear your Lord that created you out of one perſon, and created his wife of his rib, of whom iſſued many men and women. Fear God, by whom you ſwear, and ſay, The belly† of your wives; God exactly obſerveth your actions. Give unto orphans what appertaineth to

* This title was given to this chapter, becauſe it chiefly treats of matters relating to women; as marriages, divorces, dower, prohibited degrees, &c.

† The ancient *Arabians* ſwore by the name of God, and the belly of their wives, becauſe they feared their ſterility.

them, and render not evil for good. Devour not their ſubſtance, it is a very great ſin. If you fear to do injury to orphans, fear alſo to do wrong to women; marry thoſe that pleaſe you, two, three, or four. If you apprehend you ſhall not be able to maintain them equally, marry but one, or the ſlaves that you ſhall have acquired; this is moſt neceſſary, to the end you offend not God. Give to women their dowry with a good will; if they give to you any thing that is pleaſing to you, receive it with affection and civility. Beſtow not on fools the wealth that God hath given you for a ſubſiſtence; aſſiſt orphans, give to them the garments that ſhall be neceſſary for them, and maintain them honeſtly; inſtruct them until they have attained to years of diſcretion, and are capable of marriage; if you believe they demean themſelves wiſely, reſtore to them their goods, and devour them not unjuſtly before they be of age. He that ſhall be rich, ſhall abſtain from their goods, and he that is poor, ſhall take with honeſty, according to the pains he ſhall undergo for them. When you make to them reſtitution of their goods, take witneſs of your action, God loveth good accounts. The children ſhall have a good part of what their father, and mother, and parents left after their deceaſe, of little or of much; there appertaineth to them a portion preſixed and limited. When they divide their goods, the kindred ſhall have care of the poor and orphans; do good to them, and honeſtly maintain them. Such as fear to leave after them a weak progeny of little children, ought to fear to wrong orphans; they muſt fear God, and courteouſly maintain them. Thoſe that unjuſtly devour their ſubſtance, ſwal-

low fire into their bowels, and ſhall burn in a great fire. God recommendeth to you your children, the ſon ſhall have as much as two daughters; if there be more than two daughters, they ſhall have two thirds of the ſucceſſion of the dead; if there be but one, ſhe ſhall have the moiety, and her kindred a ſixth part of what ſhall be left by the dead. If there be no children, and the kindred be heirs, the mother of the dead ſhall have a third; if there be brethren, the mother ſhall have a ſixth, after ſatisfaction of the legacies contained in the teſtament, and of debts. You underſtand not to whom it is moſt requiſite to do good, to your children, or to your father and mother; give them their portion ordained of God. The moiety of what their wives ſhall leave, belongeth to you, if they have no children; if they have, you ſhall have the fourth part of what they ſhall leave, after payment of the legacies and debts; they ſhall have the fourth of your ſucceſſion, if you have no children; if you have, they ſhall have the eighth portion. If a man or woman be the heirs of each other, and have neither father, nor mother, nor children, and have a brother or ſiſter, each of them ſhall have a ſixth part of the ſucceſſion; if they be more, they ſhall ſhare the third, after payment of legacies and debts, without fraud, following what God hath ordained; he knoweth all your actions, and is prudent in what he ordaineth, it is ſo ordained by his Divine Majeſty. He that ſhall obey him, and his prophet, ſhall enter into paradiſe, where many rivers flow, and ſhall dwell in eternal felicity; he that ſhall diſobey God and his prophet, ſhall be caſt headlong into the fire of hell, where he

ſhall ſuffer ignominious torments. If your wives commit adultery, take four witneſſes of their fault, that be of your religion ; if they bear witneſs, keep them priſoners in your houſes until death, or until God ſhall otherwiſe ordain ; puniſh whoremongers, concubines, and adulterers ; if they repent of their fault, do them no harm, God is gracious and merciful to them that repent. Converſion dependeth on God, he is merciful to them that commit ſin ignorantly, and ſpeedily repent. He is omniſcient, and moſt wiſe. Pardon is not for them that do wickedly to the very hour of their death, we have prepared great torments for them that ſhall die impious. O ye that believe in God! it is not lawful for you to inherit what is your wives by force, take not violently away what you have given them, unleſs they be ſurprized in manifeſt adultery ; ſee them with civility. If you have an averſion to them, it may chance that you hate a thing, wherein God hath placed much good ; but if you deſire to repudiate your wives, to take others, and that you have given them any thing, take not any thing that appertaineth to them. Will you take their wealth with a lie, and a manifeſt ſin ? How ſhall you take it, ſince you have approached each other, and that you have promiſed to uſe them civilly ? Marry not the wives of your fathers ; what is paſt was inceſt, abomination, and a wicked way. Your mothers are forbidden you, your daughters, ſiſters, aunts, nieces, your nurſes, and your foſter-ſiſters, the mothers of your wives, the daughters that your wives have had by other huſbands, of whom you ſhall have a particular care. The daughters of women that you ſhall have known, are alſo forbidden you ; if you have not known

them, it will be no ſin. The wives of your ſons are likewiſe prohibited, and two ſiſters; for what is paſt, God is gracious and merciful. Married wives are likewiſe forbidden you, except the women ſlaves, that you ſhall have acquired. God hath ſo commanded you, except what is above forbidden; it is lawful for you to marry at your pleaſure. If you deſire women for money, and neither commit concubinage, nor adultery, give them their ſalary for which you ſhall agree, ſo you ſhall not offend God, he is omniſcient, and moſt wiſe. He that ſhall not be able to eſpouſe women of free condition, ſhall marry ſuch women or maids that are ſlaves, as ſhall pleaſe him. God knoweth the faith of the one and the other. Marry your wives with the permiſſion of their parents, and give them their dowry with honeſty. If women of free condition, that have committed neither concubinage nor adultery, ſecretly or publicly, fly into ſecond nuptials, and come to commit adultery, they ſhall be doubly puniſhed, more than the daughters of love. The marriage of ſlaves is for them that fear whoredom; if you abſtain from marrying them, you ſhall not do amiſs. God is gracious and merciful, he is willing to teach you his law, and direct you in the way of them that preceded you; he is gracious and merciful to his people. Such as follow the appetite of the wicked, decline extremely from the truth. God willeth that his law be light unto you, for that man was created weak. O you that believe in God, devour not your ſubſtance among you with uſury; but if you traffick, be peaceable in your affairs; ſlay not one another, God is merciful to them that obey him. He that diſobeyeth through malice

and injuſtice, ſhall burn in the fire of hell; it is an eaſy thing to God to puniſh them. If you depart from mortal ſins, I will cover your faults, and cauſe you to enter into paradiſe. Covet not through envy what God hath given to your neighbour; men and women ſhall have the wealth they have gained; beg grace of God, he knoweth all things. Give to your aſſociates what appertaineth to them. We have ordained a portion, preſixed to the one and the other, in the ſucceſſion of your father, mother, and kindred; God ſeeth all. The men ſhall have authority over the women, they ſhall have them in their keeping; they ſhall have in their power the wealth that God ſhall give them, and ſhall have care of what ſhall be convenient to be expended for them. Diſcreet and obedient wives obſerve, in the abſence of their huſbands the commandments of God. Make remonſtrances to them that ſhall be diſobedient, and remove them from your bed, chaſtiſe them. If they obey you, ſeek not occaſion to abuſe them unjuſtly. God is moſt high, and moſt mighty. If you fear there may happen ſome difference between a man and his wife, ſend to them ſome of their kindred to put an end to their quarrel, and reconcile them. God will give his peace to them, he is omniſcient. Worſhip God, and ſay not that he hath a companion equal to him; do good to your father and mother, your kindred, orphans, the poor, your neighbours, pilgrims, your friends and your ſlaves. God loveth not the proud. We have prepared rigorous torments for them that are avaricious, that recommend avarice to the people, that conceal the graces that God hath beſtowed on them, and that are impious. Such as diſpend their wealth

with hypocriſy, believe neither in God nor the day of judgment; and thoſe that ſhall have the devil for their companion, will be in exceeding bad company. He ſhall not approach them, if they believe in God and the day of judgment, and give in alms ſome part of the riches God hath given them. God knoweth them, and doth no injuſtice to any one, of the weight of a ſmall ant. If the righteous do good of the quantity of a piſmire, God ſhall multiply it, and give them a great reward. In what condition will infidels be at the day of judgment; for that we have witneſſes of all nations againſt their impiety, and that we will call thee for a witneſs againſt them of their deportments; that day, the infidels that have diſobeyed the prophet, ſhall deſire to be conſumed, like to the earth; and not to have concealed or altered through their diſcourſe the commandments of God. O you that believe, make not your prayers, being drunk until you know what you ſpeak; neither likewiſe being polluted, unleſs in paſſing on the way, until you be cleanſed. If you be in a journey, or ſick, or go to diſcharge your belly, or have known your wives, and find no water to waſh you, you ſhall lay hand upon the ſand, and wipe your face and hands. God is gracious and merciful to his creatures. Seeſt thou not how thoſe that know the written law, purchaſe error? How they deſire to miſlead you through their riches, and divert you from the right way? God knoweth your enemies, it is enough that he is your defender and protector. Such as *Judaize*, alter the word of God, and ſay to the prophet, We have heard and diſobeyed thee, they have heard without

hearing; they ſay, Preſerve us, have care of us. Nevertheleſs do they prevent the word of God in reading it, and alter his commandments. They ſhould do better to ſay, Lord we have heard and obeyed; hearken only to us and regard us. But God hath curſed them, and few of them will believe in his Divine Majeſty. O you that have knowledge of the ſcriptures! believe in the *Alcoran*, that confirmeth the Old and New Teſtament, before that I deface your viſages, and cauſe them to turn behind your backs. I will curſe infidels, as I have curſed them of the ſabbath; the commandment of God is incontinently executed. He pardoneth not them that aſſociate him with companions equal to him; except this, he forgiveth ſins to whom it pleaſeth him. He that ſaith, God hath companions, blaſphemeth, and mortally ſinneth. Conſider not ſuch as affirm themſelves to be good men; contrariwiſe, God maketh thoſe good men that pleaſe him; no injuſtice ſhall befall them at the day of judgment. Conſider how they blaſpheme, it is ſufficient that God manifeſtly beholdeth their ſin. Seeſt thou not them that have knowledge of the written law, that believe in *Habot* and *Tagot* idols; that ſay to the infidels, Behold the way of them that believe in God! Certainly God hath curſed them, he whom he curſeth ſhall find none to protect him. Shall they alone have part in the kingdom of heaven, without giving alms? They will envy their neighbor for the favours God hath conferred on him. Certainly we gave to the poſterity of *Abraham*, the knowledge of the ſcriptures and prophecies; we beſtowed on them great abundance of wealth. There were of them that believed in the ſcrip-

ture, and others that contemned it; but they ſhall be puniſhed in the fire of hell. I will cauſe them to burn, and change their burned ſkin into a new ſkin, that they may ſuffer the more. God is omnipotent, and prudent in what he ordaineth. I will cauſe thoſe that have believed in God, and have performed good works, to enter into gardens, wherein flow many rivers, where they ſhall dwell eternally with moſt beautiful women. I will give them to enter the ſhade of paradiſe. God recommendeth to you fidelity among yourſelves, to render faithfully what hath been intruſted to you; and when you ſhall judge differences that ſhall happen among the people, judge with equity. It is a good work that he commandeth you; he beholdeth and knoweth all things. O ye that believe! obey God and the prophets, and ſuch as command over you; if you be in controverſy concerning any point, refer it to God and his prophet, to underſtand the expoſition; if you believe in God and the day of judgment, you ſhall do well. This will be the beſt interpretation that you can attain to. Seeſt thou not, that they who think to believe in what hath been inſpired into thee, and what hath been inſpired into thy predeceſſors, incline to diſpute before *Tagot?* Nevertheleſs, they have commanded not to believe in that idol; the devil laboureth to ſeduce and withdraw them from the truth. When it was ſaid to them, Obey the commandment of God and his prophet, they departed from thee. What will they do, when there ſhall happen to them any puniſhment of their paſt ſins? They will return to thee, and ſwear by the name of God, that they deſire peace, and to do good works; but God know-

eth what is in their hearts, and hath abandoned them. Ceaſe not to preach to them, and to declare to them the word of God; the prophets and apoſtles were not ſent, but to preach and to be heard through the permiſſion of his Divine Goodneſs. If, when they have hurt their ſouls, they come to thee and demand pardon of God, thou ſhalt beg pardon for them, they ſhall find God gracious and merciful. They will not believe in his Divine Majeſty, until they have diſputed the difference with thee that is among them; and when they ſhall no more doubt of what thou ſhalt have done, they will without contradiction obey thee. We have ordained them to kill each other, and to forſake their houſes; they have not done it, except very few of them; and although they did it, they did it not, to obey what ſhould have been to them a great benefit and exceeding merit; we had given them very great reward, and guided them to the right way. He that ſhall obey God and his prophet, ſhall be with them whom God hath endued with his grace. He that knoweth it, reſigneth himſelf to his Divine Majeſty. O you that are true believers! be upon your guard, aſſembled to fight ſtoutly for the law of God. There be among you that be cowardly; when any diſcomfiture hath befallen you, they have ſaid, God protect me, that I was not with them; and when God gave you victory, they ſpake as if there had been no underſtanding between them and you. Would to God I had been with them, I ſhould have acquired exceedingly great merit. Fight for the glory of God, againſt them that prefer the life of this world to that of heaven. I will give an exceeding great reward to

ſuch as ſhall fight and be victorious, and to them that ſhall be ſlain fighting for the faith. Wherefore fight that you not for the law of God? For the liberty of women and children, weak and afflicted, that cry, Lord deliver us out of this place; the people thereof are unjuſt, give us a protector, give us an aſſured refuge. They that believe in God fight for his law, and infidels fight for the devil. Fight againſt them that ſerve the devil, his policies are weak. Conſider thoſe to whom it was ſaid, Ceaſe to imbrue your hands in the blood of infidels, perſevere in your prayers, and pay tithes. When they were commanded to fight, part of them were afraid of the multitude, as of God, yea more afraid of the multitude than of God; and ſaid, Lord thou haſt not enjoined us to fight, unleſs thou haſt deferred us to a near end. Say to them, The wealth of the earth is but a ſmall thing, there be great riches in the other world, for him that ſhall have the fear of God before his eyes. No injuſtice ſhall be done to you whereſoever you are, death will meet you notwithſtanding you may be in ſtrong citadels. If good happen to the infidels, they ſay it proceedeth from God; if evil befal them, they ſay that cometh from thee. Say to them, all proceedeth from God; what then is the will of thoſe men? They cannot comprehend this diſcourſe. The good that happeneth to you, cometh from God; and the evil that befalleth you, is of yourſelves. We have ſent thee to the people to teach them the myſteries of my law, it is ſufficient that I am witneſs. He that obeyeth the prophet the apoſtle of God, obeyeth God; if they be diſobedient, thou art not ſent to be their tutor. They

ſay, they will obey thee; and when they are gone from thee, many of them ponder in their heart other things than they have ſpoken; but God ſhall write their thoughts, and abandon them. Reſign thyſelf to God, and be content that he is thy protector. Will they not meditate on the *Alcoran?* Were it ſent from any but from God, there would be therein many contradictions. When they had any aſſurance of victory, or feared to be overcome, they publiſhed it, although they had referred all to the prophet, to the moſt knowing among them, and to them that obeyed the prophet, who knew what ought to be publiſhed, and what to be kept ſecret. If the grace of God had not been with you, and his mercy, you had followed the devil. Fight for the law of God, employ but thy perſon, and be not troubled, if the true believers be without arms. The miſery of the wicked ſhall never end, God ſhall augment their calamity, and increaſe the puniſhment of their crimes; he that doth well, ſhall find well, and who doth evil, ſhall find evil, God regardeth all. When you are ſaluted, return the ſalute with honour and affection, God putteth all in account. God! there is but one only God, he ſhall aſſemble you all at the day of judgment, of that there is no doubt. Who is more true in his words than God? What have you to do with thoſe ones*, divided into two troops? God ruined and deſtroyed them, becauſe of their ſins; will you direct into the right way, him whom God hath made to err? He, whom he ſhall cauſe to err, ſhall not find the right way. They deſire that

* This is the battle of *Beder*; the enemies of *Mahomet* won two battles.

you may be infidels, as they are, obey them not, unleſs they ſhall return to the law of God; if they forſake it, kill them where you find them, contract no friendſhip with them, except with ſuch as ſhall come to enter league with you, with ſorrow for what is paſt, to fight againſt infidels with you. Had it pleaſed God, he had given them advantage over you, and they had beaten you; if they depart from you, and follow your religion, God permitteth not you to do them injury. You ſhall find ſome that ſhall incline to believe you, and their companions, they will turn all to confuſion, and fall into it themſelves. If they ſeparate themſelves from you, if they deſire not peace of you, and deſiſt not to do you miſchief, take and kill them where you find them, we have given you abſolute power over them. One true believer ought not to ſlay another true believer, unleſs it be through ignorance. He that ſhall ſlay a true believer through ignorance, ſhall redeem from ſlavery a true believer, or ſhall pay damages and intereſts to the kindred and heirs of the dead, if they through courteſy diſcharge him not of them. If he be of your enemies, and a true believer, he ſhall ranſom from captivity a true believer; if he be of your confederates, he ſhall pay damages and intereſts to the kindred and heirs of the dead, and redeem from captivity a true believer; if he ſhall be deſtitute of means to perform this, he ſhall faſt two months together for a penance appointed of God. God knoweth all things, and is prudent in what he commandeth. He that ſhall kill a true believer of deliberate purpoſe, ſhall be chaſtiſed in the fire of hell; the wrath of God, and his curſe ſhall be upon him

eternally. O ye! who are true believers, when you fight againſt infidels for the law of God, cauſe yourſelves to be known, and ſay not to them that ſalute you, Thou art not a true believer. If you deſire the good things of the world, God poſſeſſeth riches innumerable; you were before like to them, but God hath given you grace, and ſeeth all your actions. The faithful that continue in their houſes without ſickneſs, are not equal in merits to ſuch as employ their perſons and faculties for the law of God; he preferreth by many degrees, them that fight for his law, and employ their wealth and perſons for his ſervice; to thoſe that remain idle in their houſes, he is their protector, and hath prepared for them a ſure refuge in paradiſe. He gratifieth by many degrees of favour, them that fight for his law, above thoſe that live at eaſe in their houſes, he is gracious and merciful. The angel ſaid to the infidels that they put to death, Where were you with your religion? They anſwered, we were weak and impotent in the city of *Mecca*. They ſaid, Was not the earth large enough for you to depart from the wicked? Hell ſhall be their habitation, except the women and children that were weak and impotent; peradventure God will pardon them, he is gracious and merciful; he that ſhall depart from the wicked, to follow his law, ſhall find many places favourable to him, aſſuredly he will recompenſe him that ſhall quit his houſe, that ſhall be ſlain for his glory, and to follow his prophet, he is gracious and merciful. When you ſhall be in a journey, you ſhall not offend God to abridge your prayers, that the infidels may not ſurpriſe you, they are your declared enemies; when

thou ſhalt be near them, and ſhalt appoint the true believers to make their prayers, keep about thee a party of them for a guard, while the reſidue make their prayers; having finiſhed their oriſons they ſhall do as the firſt; take arms and keep a guard, during the time their companions ſhall make their prayers. The infidels deſire that you quit your arms to ſurpriſe you; you ſhall not do amiſs to quit them, if rain trouble you, or you be ſick, but continue always upon your guard. God hath prepared for infidels ignominious torments. Having finiſhed your prayers, remember God, ſtanding, ſitting or lying down, and pray when you ſhall be in a place of ſafety; prayer is commanded the faithful, in a prefixed and appointed time. Be not negligent to purſue the infidels; if you ſuffer, they ſhall ſuffer like you; but you hope for that which they muſt not hope for. God knoweth all their actions, he is moſt prudent in all his works. We have ſent to thee the moſt true book, to the end thou mayſt judge the differences that are among the people, as thy Lord hath inſtructed thee. Contend not with traitors, and aſk pardon of God, he is gracious and merciful. Diſpute not with thoſe that betray their ſouls, God loveth not treacherous ſinners, they conceal themſelves from the world, he is with them when they hide in their hearts ſuch things as are diſpleaſing to him, he knoweth all their actions. O ye! you diſpute for them in this world, who ſhall diſpute for them againſt God at the day of judgment? Who ſhall that day be their protector? He that ſhall implore pardon of God, having offended him, ſhall find him gracious and merciful; who doth evil ſhall find evil, God is omniſcient

and moſt wiſe. He that commiteth a venial, or a mortal ſin, and would excuſe himſelf, committeth evidently a mortal ſin. Many of them had endeavoured to ſeduce thee, hadſt thou not been directed by the grace and mercy of God. But they ſeduce only their own ſouls, and ſhall do thee no harm; God hath ſent to thee the book that containeth his commandments. He hath taught thee what thou didſt not underſtand, and his grace is eminently upon thee. There is no good in the multiplicity of their ſecrets or diſcourſe, except in ſuch as command alms, honeſty and peace among the people, with deſire to pleaſe God, they ſhall receive from his Divine Majeſty a great reward. He that ſhall contradict the prophet, having had knowledge of the right way, and ſhall follow other paths than that of the true believers, ſhall relapſe into his impiety; I will cauſe him to burn in the fire of hell, where is the habitation of the wicked. God pardoneth not them that ſay, he hath companions; except this, he pardons all things as he ſeeth good: he that affirmeth, that God hath a companion, greatly erreth, and is eſtranged from the truth. If they invoke other than God, they invoke idols, the devil, obſtinate and curſed of God; when he ſaid to him, Thou will not give me power over them that worſhip thee, but I will ſeduce them from the right way, I will prolong their wicked life, to retard their converſion, I will cauſe them to cut off the * ears of beaſts they ſhall diſobey thy commandments, and they ſhall envy thy creatures. He that demandeth ſuccours of the devil, is in

* The ancient *Arabians* cut off the ear of any beaſt, and gave him liberty through their country for expiation of their ſins.

manifeſt perdition; he will promiſe to men long life, and retard their repentance, but he promiſeth them but a vain-glory; hell is the dwelling-place of ſuch men, out of which they ſhall find no iſſue. Such as ſhall believe in God, and do good works, ſhall dwell eternally in paradiſe, where flow many rivers. God is moſt true in what he promiſeth; who is more than God in his words? Your lies, and the lies of them that know the written law, do him no harm; he that ſhall do ill, ſhall be puniſhed, and ſhall find no protector; he that ſhall do well, and ſhall believe in the law of God, ſhall enter into paradiſe, and ſhall have no injuſtice done to him. What better law is there, than to reſign thyſelf to God, and to be an honeſt man? Follow the law of *Abraham*; God choſe *Abraham* to love him; whatſoever is in heaven and in earth, belongeth to his Divine Majeſty, he knoweth all things. They will queſtion thee concerning women; ſay to them, God teacheth you in that, what you were taught in the ſcripture touching orphans and women; give to them what is appointed by the law, and deſire not to eſpouſe them, only to poſſeſs their wealth. God teacheth you likewiſe to give to orphans what appertaineth to them, and not to injure them; he will underſtand your good actions. If a woman fear to be ill entreated by her huſband, and that he will divorce her, they ſhall do well, mutually to accord, for peace is exceeding good. If you be too obſtinate, and cannot agree together; if you do good to your wives in divorcing them, and fear to wrong them, God will take notice of your actions. If you believe you cannot keep equality and juſtice among your wives, although you apply your-

ſelves to it; incline not altogether to your own appetites, and leave not your wife, as a thing left in toleration. If you live in a good accord, and fear to injure them, God will be merciful to you. If they ſeparate themſelves conformably to the precepts of the law, God will enrich them with his protection, he is bountiful and wiſe, and whatever is in heaven and earth obeyeth him. We have recommended to you the fear of God, as we have heretofore to them that had knowledge of the written law. If you be impious, know, that whatever is in heaven and earth is God's; he hath no need of his creatures, and muſt be exalted. It ſufficeth thee, he is thy protector. If he will, he can cauſe you to periſh, and put other creatures in your place, for he is omnipotent. He that loveth the good things of the earth, ſhall find in God all the wealth of this world, and of the other; he underſtandeth and ſeeth all things. O ye that believe! be true in your teſtimonies, notwithſtanding it be againſt yourſelves, againſt your father and mother, and againſt your kindred; and conſider the rich no more than the poor, God is the protector of the one and the other; follow not your appetites, to favour the rich more than the poor, pervert not the truth, be not ſcrupulous to teſtify what you know, God knoweth all your actions. O ye that believe in God, and his prophet, and the book that was ſent before him; know, he that blaſphemeth againſt his Divine Majeſty, againſt his angels, the ſcripture, the prophets, and life eternal, greatly erreth, and departeth from the truth. God pardoneth not them that have embraced his law, and then have forſaken it, having believed in his Divine Majeſty, and are re-

turned again to their impiety; declare to such men, they shall feel heavy torments. Such as obey infidels, to be great in this world, extremely delude themselves; greatness proceedeth from God. It is written in the book that was sent to you, That the infidels shall mock you, when they shall hear the word of God, and you shall obey his commandments; tarry not in their company, if they change not their discourse, otherwise you will be like to them, God will assemble into the fire of hell all infidels and wicked persons. Some of them that observe your actions, said, they were of your party, when any felicity happened to you; and when the infidels had advantage over you, they said, They were with them, and that they fought against you. God at the day of judgment shall judge the difference that is between you, and will not give advantage to infidels, over them that observe his law. The wicked think to deceive God, but God deceiveth them; they are negligent to make their prayers, they are hypocrites before the world, and remember not his Divine Majesty, except very few of them, uncertain whether they should follow the faithful, or the infidels; he whom God shall cause to go astray, shall not find the right way. O ye that believe! obey not infidels, to the exclusion of true believers; will you give God manifest occasion to chastise you for your sins? The wicked shall be in the lowest place of hell, and shall find no relief, except such as shall repent, that shall do good works, resign themselve, to God, and obey his commandments, they shall be with the true believers, and receive from God a very great reward. He will not send you misery, if you give him thanks for his favours, and obey him; he

accepteth the acknowledgment of his benefits, and knoweth all things. He willeth not that what evil is committed, be publiſhed; he that publiſheth the evil he doth, is very much to blame; if you manifeſt the good you do, or if you conceal it, and abſtain from doing evil, he will be merciful to you, he is omnipotent. Such as blaſpheme againſt God and his prophets, his apoſtles; ſuch as would make a diſtinction between the commandments of his Divine Majeſty, and the precepts of his prophets, ſuch as affirm they believe in ſome of the prophets, and believe not in all, and take a middle way between faith and impiety, are indeed impious, we have prepared for them ignominious torments; but they who believe in God, and generally in all his prophets and apoſtles, ſhall be recompenſed of God, gracious and merciful. They that know the written law, will require thee to cauſe to deſcend from heaven a book, and written tables. They demanded of *Moſes* greater things, and ſaid, Cauſe us to behold God with our eyes, then thunder ſurprized them by reaſon of their impiety. They adored the calf, after having had the knowledge of our commandments; nevertheleſs, we pardoned them, and gave to *Moſes* an abſolute dominion over them. We raiſed the mountain over them, following our promiſes, and ſaid to them, Enter the gate of the temple with adoration and humility, and no longer tranſgreſs the obſervation of the day of reſt. We for this matter received from them a ſtrong promiſe; but they ſwerved from what they had promiſed, and we curſed them, becauſe of their impiety, by reaſon of the murder they committed without reaſon on the perſons of the prophets, and of

the words they uttered, *viz.* Our heart is hardened. Contrariwiſe, God imprinted infidelity in their hearts, they ſhall never believe in his law, except very few of them, becauſe of their malice, and the blaſphemies they vomited againſt *Mary*. They ſaid, We have ſlain the Meſſiah, Jeſus the ſon of *Mary*, the prophet and apoſtle of God. Certainly they ſlew him not, neither crucified him; they crucified one among them that reſembled him. Such as doubt it are in a manifeſt error, and ſpeak not but through opinion. Certainly they ſlew him not; on the contrary God took him up to himſelf, he is omnipotent and prudent in all his actions. Such as have the knowledge of ſcripture ought to believe in Jeſus before his death; he ſhall be a witneſs againſt them of their actions at the day of judgment. We have prohibited them that Judaize, by reaſon of their ſin, things that were permitted them. We have prepared for them great torment, becauſe they miſlead the world from the right way, becauſe they take uſe that is forbidden them, and unjuſtly eat the ſubſtance of their neighbor. Such of them as are profound in learning, and all the faithful, believe in the ſcriptures both ancient and modern; I will give great rewards to them that ſhall make their prayers at the time appointed, that ſhall pay tithes, and believe in the day of judgment. We have ſent thee our inſpirations, as we ſent them to *Noah*, and the prophets after him, as we heretofore ſent them to *Abraham*, *Iſhmael*, *Iſaac*, *Jacob*, the tribes, to Jeſus, *Job*, *Jonas*, *Aaron*, and to *Solomon*, and gave the pſalter to *David*. We have told thee who were the prophets that preceded thee; but we have not ſpoken to thee con-

cerning the merits of all of them. *Moſes* ſpake to God, as his prophet and apoſtle; all declared his mercy, and preached the torments of hell, to the end men might have no cauſe of excuſe; God is omnipotent and prudent in all his actions. He ſhall be witneſs that the *Alcoran* was ſent to thee with his commandments, the angels likewiſe ſhall teſtify it; but it ought to ſuffice thee that God is witneſs. The infidels that hinder the people to follow the law of God, were exceedingly erroneous; God will not pardon them, he will lead them into the path of hell, where they ſhall remain eternally; it is a thing eaſy to his Divine Majeſty. O people! a prophet is come to you, who preacheth to you the truth from the Lord; believe him, you ſhall do well; if you believe him not, know that whatever is in earth, and in heaven, is God's, and that God knoweth whatſoever you do. O ye that underſtand the written law! obey the commandments of God, and ſpeak not of his Divine Majeſty but with truth. The Meſſiah, Jeſus, the ſon of *Mary*, is a prophet, and an apoſtle of God, his word and ſpirit, which he ſent to *Mary*; believe therefore in God, and his prophets, and ſay not there be three Gods; put an end to that diſcourſe, you ſhall do well. For there is but one God, praiſed be God he hath no ſon; whatever is in heaven and in earth obeyeth him; it is ſufficient that he is witneſs. The Meſſiah eſteemeth it no diſhonour to be the ſervant of God, neither the angel, nor the cherubim. He that holdeth it a diſhonour to be at his ſervice is proud. He ſhall aſſemble all the world at the day of judgment, and every one ſhall receive the recompenſe that he ſhall have merited; he ſhall augment his fa-

vours upon them that ſhall have believed in his Divine Majeſty, and have done good works; he ſhall chaſtiſe them that ſhall have held it a diſhonour to be his ſervants, and have been proud upon the earth, they ſhall find no ſafe refuge but in his mercy. O people! God hath ſent you a protector, a moſt ſtrong argument, and a moſt clear light; they that ſhall truſt in God, ſhall enjoy his grace, and he ſhall guide them into the right way. They will enquire of thee concerning ſucceſſions; ſay to them, God teacheth you touching ſucceſſions as followeth. If a man deceaſe without iſſue, and hath a ſiſter, ſhe ſhall have the moiety of what he ſhall leave, and ſhall inherit it, if ſhe have no children. If they be two ſiſters, they ſhall have two thirds of what the deceaſed left. If they be many brothers, and many ſiſters, the ſon ſhall have as much as two daughters. God teacheth you his commandments, depart not from the right way. He is omniſcient.

CHAP. V.

Intitled, *The* TABLE,* *containing one hundred and twenty Verſes, written at* Medina.

IN the name of God, gracious and merciful. O ye that believe in God! ſatisfy what you have promiſed. It is permitted you to eat of the beaſts that be in the world, except of what ſhall

* This title is taken from the Table, which, towards the end of the chapter, is fabled to have been let down from heaven to Jeſus. It is ſometimes alſo called the chapter of Contracts, which word occurs in the firſt verſe.

be hereafter declared. Hunting is forbidden you, during the time that you ſhall go on pilgrimage to *Mecca*. God ordaineth what he will. O ye that believe, ſay not that it is permitted to do what God hath prohibited; perform what is commanded you, during the month of pilgrimage. Give no impediment to ſuch as carry preſents to *Mecca*, neither to them that aſſume *Collars; neither hinder pilgrims to repair thither to demand the grace of God, and his mercies. It is lawful for you to hunt, when you ſhall have finiſhed your pilgrimage. Beware, leſt ſome perſons cauſe you to ſin, and hinder your going to *Mecca*. To oblige you to puniſh them, repoſe your confidence in the juſtice and fear of God, and not in the ſin and malice of your neighbour. Fear God, who is ſevere in his chaſtiſement. It is forbidden you to eat carrion, blood, ſwine's fleſh, and whatſoever is not killed in pronouncing the name of God. You are prohibited to eat animals ſtrangled, choaked, knocked down, precipitated, that are ſlain ſtriking each other, and ſuch as beaſts ſhall have ſlain, if you find them not alive, to let out the blood in pronouncing the name of God. You ſhall not eat of beaſt ſacrificed to idols. Conſult not with ſoothſayers or lots, it is a great ſin. The day ſhall come, when they that have abandoned your law ſhall be deſperate. Fear not them, and fear me. The day will come, when I ſhall accompliſh your law, and my grace ſhall be abundantly upon you. The law of ſalvation, is the law that I deſire to give you. If any one be in neceſſity, and eateth of

* The old *Arabians* in devotion put the leaves and branches of trees upon their necks, like collars, as the peaſants in many places in France do the herbs of St. John.

what is prohibited, without a will to ſin, God ſhall be to him gracious and merciful. They will demand of thee what is permitted them to eat. Say to them, It is lawful to eat of all ſorts of beaſts that are not unclean; and whatever hath been taught you from God, touching beaſts that have been wounded by lions or dogs, eat the beaſt you ſhall take, and remember God in blooding them. Fear God, he is exact to take account. This day it is lawful that you eat what is not unclean; and the meats of them that know the written law, their meats are lawful for you, and yours for them. You are permitted to eſpouſe maidens and women of free condition that are of your religion, and maidens and women of free condition that know the written law, giving them their dowry with civility; commit neither concubinage nor adultery with them, either ſecretly or publickly. The good works of him that ſhall renounce your law ſhall be unprofitable; he ſhall be at the day of judgment in the number of the damned. O ye that believe in God! when you would make your prayers, waſh your faces, your hands to the elbow, and paſs your hand over your head, and over your feet to the ancles. If you be polluted, purify yourſelves; if ſick, or in a journey, or about to diſcharge your belly, or have known women, and find no water to waſh you, lay hand on the ſand, paſs it over your viſage, and wipe therewith your hands. God enjoineth you nothing irkſome, but willeth you be clean, and deſireth to accompliſh his grace upon you; peradventure you will give him thanks. O ye that believe in God! call to mind his grace and promiſe he made to you, when you ſaid we heard and obeyed; fear him, he

knoweth all that is in your hearts. O ye that believe in God! obey his commandments, and be true in your teſtimonies. Take heed that no man move you to offend God, in diverting you from what is juſt; render juſtice to all, his fear inviteth you to it; have it before your eyes, he knoweth all your actions; hath promiſed his grace and great recompenſes to the true believers, that ſhall do good works in this world, and hath prepared hell to puniſh infidels. O ye that believe in God! remember his favour towards you, when ſome perſons would have extended their hands upon you, and how he delivered you from their malice. Fear him; all true believers ought to reſign themſelves to his will. God received the promiſe of the children of *Iſrael* to obſerve his commandments; he eſtabliſhed among them twelve captains, and ſaid to them, I will be with you when you ſhall make your prayers, pay your tithes, believe in the prophets, defend them, and ſhall lend to me any alms. I will cover your ſins, and cauſe you to enter paradiſe, wherein flow many rivers; and he among you that ſhall be an infidel, ſhall be entirely erroneous from the right path. When they ſwerved from what they had promiſed, we gave them our curſe, and hardened their heart; they have altered the words of the ſcripture, and abjured what they had approved. Thou ſhalt not know them that ſhall be traitors, except very few of them; forgive and depart from them, God loveth them that do good. We likewiſe received the promiſe of thoſe who call themſelves *Chriſtians*, but they have forgotten what they promiſed; they have altered what was taught them, and we have caſt among them enmity and ha-

tred, even until the day of judgment. That day God ſhall cauſe them to know whatever they have done for their puniſhment. O ye that know the written law! our prophet* is come to bring to light many things of the ſcripture, which you conceal; and he likewiſe leaveth in ſilence many things, that it is not time to make manifeſt. God hath ſent you a book full of light, to conduct into the way of ſalvation them that love him, to bring them out of darkneſs, and, by his ſpecial grace, to lead them into the way of ſalvation. Certainly he that ſaith that the Meſſiah, the ſon of *Mary*, is God, is impious. Say to him, Who can hinder God to exterminate the Meſſiah, and his mother, with whatſoever is in the earth, when it ſhall ſeem good to him? God is king of heaven and earth, he created with them what ſeemed good to him; he is omnipotent. The *Jews* and *Chriſtians* have ſaid, We are the children of God, his well-beloved. Say to them, Shall not God chaſtiſe you for your ſins? Certainly ye are men. He that created you, pardoneth and puniſheth as it pleaſeth him; he is king of all that is in heaven or earth and of whatever is between him; he is the refuge of the righteous. O ye that have knowledge in the written law! the prophet, the apoſtle of God is come to inſtruct you in a time that there is none other prophet but he on the earth. Will you ſay that no man preached to you the torments of hell? Certainly the word of God is this day preached to you, the torments of hell, and the omnipotency of his Divine Majeſty. Remember thou what *Moſes* ſaid to his people; O people,

* Mahomet.

call to mind the grace of God towards you, he hath choſen from among you prophets and kings, hath conferred on you what he hath given to none in the world. Enter into the holy land, as God hath commanded, turn not your backs to your enemies, leſt you be in the number of reprobates. They anſwered, O *Moſes!* there are giants, and tyrants in the holy land, we will not enter into it until they be gone out of it. If they forſake it, we will enter into it. Then two men of them, that were in the grace of God, ſaid to them, Enter at the gate, and fight againſt them, you ſhall be victorious, truſt in God, if you believe in his law. They ſaid, O *Moſes!* we will not enter ſo long as thoſe tyrants dwell therein; go and fight againſt them with thy Lord, we will here attend. Then ſaid *Moſes*, Lord, I diſpoſe but of mine own and my brothers perſon; ſeparate us from the wicked people. The Lord ſaid to him, The entrance into the holy land is prohibited to this people; they ſhall wander forty years upon the earth in confuſion and amazement; afflict not thyſelf with the deportments of the wicked. Teach them the hiſtory of the ſons of *Adam*, how they offered ſacrifices; how the ſacrifice of the one was accepted, that of the other was not. He through envy menaced his brother, to murder him. His brother ſaid to him, God receiveth the ſacrifices and holocauſts of ſuch as have his fear before their eyes. Aſſuredly if thou extendeſt thy hand to ſlay me, I will not ſtretch forth mine to hurt thee; I fear the Lord of the univerſe. If thou chargeſt thyſelf with the murder of my perſon, with thy paſt ſins thou ſhalt go to hell, where the unjuſt ſhall be puniſhed. The murder of his brother

ſeemed eaſy, and advantageous to him ; he ſlew him, and is in the number of the damned. God ſent a raven, that made a pit in the earth, and ſhewed him the manner to bury the body of his brother. Then ſaid he, Would to God I had been weak and impotent, that I were like to this raven. I muſt bury the body of my brother ; and he was penitent for his offence. By reaſon of this murder, we ordained to the children of *Iſrael* that he who ſhall ſlay a perſon innocent, ſhall be puniſhed as if he had ſlain the whole world ; and he that ſhall give him his life ſhall be recompenſed as if he had given life to the whole world. My prophets came to the children of *Iſrael*, taught them my commandments, and cauſed them to ſee miracles ; nevertheleſs many of them were diſobedient. The puniſhment of them that oppoſe the will of God, that of his prophet, and that endeavour to pollute the earth, is to be ſlain, hanged, to have the right foot and the left hand, or right hand and the left foot, cut off, and to be extirpated from the earth. They ſhall have in this world ſhame on the forehead, and ſhall feel in the other great torments, except ſuch as ſhall be converted before their death, and ſhall know that God is gracious and merciful. O ye that believe ! fear God, fight for his law ; you perhaps ſhall be happy. All the treaſures of the world ſhall not be able to redeem infidels at the day of judgment ; they ſhall endure exceeding great torments ; they ſhall deſire to go out of the fire of hell, but ſhall dwell there eternally. Cut off the hands of thoſe men and women that ſteal ; they contract upon themſelves the wrath of the world, and the puniſhment that God hath prepared for the wicked. He that ſhall turn, and

do good works, ſhall be pardoned ; God is gracious and merciful to the penitent. Knoweſt thou not that the kingdom of heaven and of earth, is God's ? That he chaſtiſeth and pardoneth whom it pleaſeth him ? and that he is omnipotent ? O prophet ! afflict not thyſelf, to behold them running to impiety ; that ſay with the mouth we believe, and have no faith in their hearts ; neither for them that *Judaize*, and hearken to the lies of their doctors, to relate them to others. They pervert the language of the Old Teſtament, and ſay, If you be inſtructed in thoſe precepts, you ought to obſerve them ; if they inſtruct you not in them, take heed to yourſelves. Such as make uſe of the name of God to move the people to ſedition, are without faith ; God will not purify their hearts ; they ſhall have in this world ſhame upon the forehead, and feel in the other extreme torments. They liſten to blaſphemies, and eat what is prohibited. If they repair to thee, and ſubmit themſelves to thy judgment, judge their controverſy with equity. Converſe not with them. If thou depart from their company, they ſhall not hurt thee. If thou giveſt judgment between them, judge with equity ; God loveth the juſt. How ſhall they ſubmit to thy judgment, ſeeing they have the Old Teſtament, which containeth the commandments of God ? They will not execute thy judgment, neither believe in the Old Teſtament, wherein is the guide of the right way, and a light to the prophets, to judge the differences ariſing among true believers, among *Jews*. Their doctors, and their prieſts, who ſtudy the ſcripture, and are witneſſes that it containeth the truth, fear not the world, but dread me. Sell not, neither exchange my commandments for

any price. Such as judge not conformably to the law of God, are infidels. We have ordained the *Talio*, man for man, an eye for an eye, a noſe for a noſe, an ear for an ear, a tooth for a tooth, a wound for a wound. He that ſhall obſerve it, ſhall do well; and ſuch as ſhall not judge conformably to the law of God, are unjuſt. We ſent after many prophets, Jeſus the ſon of *Mary*, who confirmed the ancient ſcriptures; to him we gave the goſpel, full of light, to conduct the people to the right way; with a confirmation of the Old Teſtament, a guide and inſtruction for the righteous. They that follow the goſpel, ought to judge as it is commanded in the goſpel. Such as judge not conformably to what God hath taught them, are diſobedient to his Divine Majeſty. To thee have we ſent the book that containeth the truth, and confirmeth the ancient ſcriptures. Determine the differences that ſhall ariſe among the people, as I have inſpired thee, and follow not the appetite of men, that will abjure the truth which I have taught thee. We have inſtructed all of you in a law, and aſſured means, to lead you into the way of ſalvation. You ſhould all have been of one and the ſame religion, had it ſo pleaſed God. He hath done this to prove you. Do good, and know, that you all ſhall be aſſembled before him, and he ſhall reſolve the doubts that are among you. If thou judgeſt the differences that are among them, judge conformably to what hath been inſpired into thee, and follow not their appetites. Be careful they ſeduce thee not, and move thee to doubt many things that God hath taught thee. If they diſobey his commandments, know he will ſeverely puniſh them, becauſe of

the enormity of their crimes. The greateſt part of the world are impious. Do they affect the judgment of the ignorant? What better judge for the good is there than God? O ye that believe! obey not the *Jews*, nor the *Chriſtians*; they mutually obey each other in their impiety. He that ſhall obey them, ſhall be like unto them; God guideth not the unjuſt. Thou ſeeſt ſuch as are unſtable in their faith, flock to them, and ſay they fear a change of times; but God ſhall give advantage and victory to his prophet, and they ſhall repent to have concealed in their minds the miracles of his Divine Majeſty. What will they alledge for excuſe, who ſwore by the name of God exactly to obſerve their religion, and to be with you? Their good works ſhall be unprofitable, and they in the number of the damned. O ye that believe! if you abandon your faith, God will put others in your place, that ſhall love him, and he them, and this to your great ignominy, and the advantage of converted infidels, that ſhall fight without fear for his law. Thus God beſtoweth his grace as he ſeeth good; he is liberal and omniſcient. You ought certainly to obey God, and his prophet, his apoſtle. They who believe in God, that make their prayers at the time appointed, pay tithes, and are in the protection of God and his prophet, ſhall be beloved of his Divine Majeſty and be victorious. O ye true believers! obey not ſuch as ſcoff at your religion, who have knowledge of the written law. Obey not infidels; and if you are good men, fear God. Obey not them that deride your prayers; it is the action of thoſe that are unwiſe. O ye that underſtand the written law! will you not abhor me, if I believe not in God, in what

he hath inſpired into me, and into them that preceded me ? The greateſt part of you are wicked. Say to them, Did I inſtruct you to do evil, when I preached to you the effect of God's mercy ? Thoſe whom he curſeth, againſt whom he is incenſed, whom he hath metamorphoſed into apes and ſwine, and who have adored idols, ſhall be confined in the fire of hell ; they are in a very evil way. When they come to thee, they will ſay they believe in the law of God ; they will enter thine houſe with impiety, and go forth in the like manner ; but God knoweth what they conceal in their heart. Thou ſhalt ſee many of them embrace paganiſm, follow a lie, eat what is forbidden ; and this to diſpleaſe their doctors and prieſts, who have forbidden them to ſpeak lies, and eat meats that are unclean. The *Jews* ſaid the hand of God is ſhut ; contrariwiſe, it is their hand that is ſhut, and they ſhall be accurſed by reaſon of their diſcourſe. Certainly the hands of God are open, and he doth good to whom he pleaſeth. Many amongſt them, through impiety and diſobedience, alter what is in the ſcripture ; but we have caſt among them hatred and horror, even to the day of judgment. God hath extinguiſhed the fire which they had kindled, to make war againſt the righteous ; they endeavour to pollute the earth, but God deteſteth ſuch as cauſe diſorder. He remitteth their ſins that know the ſcripture, believe in his law, and fly impiety ; they ſhall enter paradiſe that is full of delights. They have read the Old Teſtament, the goſpel, and all ſcriptures ; they enjoy abundance of all good things ; nevertheleſs many have diſobeyed the commandments of God. O prophet ! preach what God hath taught thee ;

whether thou doſt preach it, or doſt not, he will defend thee from the malice of men. He abhorreth infidels. O ye that know the written law! if you obſerve not the Old Teſtament, the goſpel, and ſcriptures, which God hath ſent you, you ſhall be without merit. Many of them, through impiety and ignorance, pervert what is contained in the ſcripture. Afflict not thyſelf with the actions of the impious. The *Jews*, *Samaritans*, *Chriſtians*, all that ſhall have believed in God, the reſurrection of the dead, and have done good works, ſhall be exempt from affliction; there is nothing for them to fear at the day of judgment. We received of the children of *Iſrael* a promiſe, to believe in our prophets and apoſtles; yet have they ſlandered many, and ſlain ſuch as would not follow their appetites. They believed there was no puniſhment for their crimes, and became deaf and blind. After this, God pardoned them; nevertheleſs they returned in their ſin, and are again become deaf and blind. God beholdeth all their deportments. Certainly they who affirm the Meſſiah, the ſon of *Mary*, to be God, are impious. The Meſſiah commanded the children of *Iſrael* to worſhip God, his and their Lord. The entrance into paradiſe is forbidden to him that ſhall ſay God hath a companion equal to him. Hell ſhall be his habitation, and the unjuſt ſhall find none to protect them at the day of judgment. Such as affirm there are three Gods are impious; there is but one God. If they deſiſt dot from ſuch diſcourſe, they ſhall burn in the fire of hell; if they turn, and implore pardon of God, he will be to them gracious and merciful. The Meſſiah, the ſon of *Mary*, is a prophet and apoſtle of God, like to

the prophets that came before him; his mother is holy, and both of them did eat and drink. Conſider how I manifeſt my unity to infidels; how they blaſpheme, and depart from the truth. Say to them, Will you worſhip, inſtead of God, what can neither benefit nor hurt you? God underſtandeth and knoweth all things. O ye that have knowledge of the written law! ſpeak of your religion with reverence, and follow not the appetites of ſuch as go aſtray, and walk in an evil way. The infidels were accurſed by the tongue of *David*, and of Meſſiah, the ſon of *Mary*, becauſe of their diſobedience. They abſtain not from things that are not approved; they do them, and through obſtinacy will continue them. Thou ſhalt ſee many of the inhabitants of *Mecca* adhere to them, by reaſon of the ſin they conceal in their hearts. God aſſuredly will be incenſed againſt them, and they ſhall be confined eternally in the torments of hell. If they had believed in God, in his prophet, and the ſcriptures, they had not obeyed infidels; but many of them are impious. Thou ſhalt find the Jews, and inhabitants of *Mecca* who believe in many gods, to be very great enemies to the faithful, and the Chriſtians to have a great inclination and amity towards the true believers. For that they have prieſts and religious that are humble, who have eyes full of tears when they hear mention of the doctrine which God hath inſpired into thee, becauſe of their knowledge of the truth, and ſay, Lord, we believe in thy law, write us in the number of them that profeſs thy unity, who hindereth us to believe in God, and the truth, wherein we have been inſtructed? We deſire with paſſion, O Lord, to be in the number of the juſt.

God ſhall hearken to their prayers, and pardon them; he ſhall open to them the gate of paradiſe, wherein is the reward of the righteous; and the infidels ſhall inhabit the abyſs of hell. O ye who are true believers! inhibit not the eating of what God hath permitted; offend not God; he abhorreth them that offend him. Eat of the meats that are lawful for you, and have his fear before your eyes. He will not chaſtiſe you for what you have ſpoken at random contrary to your faith, without deſign of offending; but he ſhall puniſh you for your oaths, if you obſerve them not. The ſatisfaction of an oath not accompliſhed, is to give food to ten poor of your religion, and to clothe them, or to enfranchize a ſlave that is a true believer. He that is deſtitute of means to perform this, ſhall faſt three days immediately ſucceeding. Such is the ſatisfaction of a not-accompliſhed oath. Keep exactly your faith; ſo doth God teach you his commandments. You will, peradventure, give him thanks. O ye that believe in God! wine, games of hazard, idols, lots, and divinations, are abominations and filthy practices of the devil. Depart from him; perhaps you will be righteous. The devil deſireth to ſow among you diſſenſion and horror, through wine and games of hazard, to choak your remembrance of God, and of praying to him. Abandon wine and games of hazard, be obedient to God and the prophet, his apoſtle, and take heed to yourſelves. If you diſobey God, know that the prophet is obliged only to preach publicly the word of his Divine Majeſty; the true believers, and the righteous have not provoked God in drinking wine, and playing at games of hazard, before they were pro-

hibited; they will abſtain for the future, and perform good works, God loveth them that do good. O ye that believe! God proveth you by one thing; to wit, by hunting, whether you take the game with your hands, or courſing on horſeback, to diſcern them among you that fear him, and believe in his law; whoſoever ſhall offend him, ſhall be ſeverely puniſhed. O ye that believe! kill not your game during the time of your pilgrimage to *Mecca;* whoſoever ſhall kill of deliberate purpoſe, ſhall be judged, as if he had ſlain his neighbour's beaſt, he ſhall be judged by one among you, and be condemned to offer a preſent at the temple of *Mecca*, or to give food to the poor, or to faſt, or to perform ſomewhat of like nature, for the expiation of his error. If he have repentance in his mind, God will pardon what is paſt; if he return in his ſin, God will be avenged on him, he is omnipotent and avengeful. It is permitted that you fiſh, and eat of fiſh during your pilgrimage, but hunting by land is abſolutely forbidden in this voyage; fear God, you ſhall all one day be aſſembled before him to be judged. He hath appointed the month of pilgrimage, he hath eſtabliſhed the temple of *Mecca* for the devotion of the people, and hath forbidden to give impediment to ſuch as bring thither oblations, and thoſe that aſſume * collars, to the end you may learn to underſtand that he knoweth all things both in heaven and earth, and that he is omnipotent. Know ye, that he is grievous in his chaſtiſements, and gracious and merciful. The prophet is obliged but to preach his commandments, he knoweth all that you con-

* The ancient *Arabians* put upon their necks the leaves of trees, in devotion, when they arrived at *Mecca*.

ceal in your hearts, and whatever you make manifeſt. Evil muſt not be equal to good, notwithſtanding it be pleaſing to you. O ye that are wiſe! have the fear of God before your eyes, peradventure you ſhall be happy. O ye believers! deſire not the knowledge of all things, you will afflict yourſelves; be not curious to know at what time the *Alcoran* was ſent from heaven, God pardoneth your former curioſity; your predeceſſors were alike curious, and in the number of unbelievers. God hath commanded nothing touching the ſhe-camel,* whoſe ear is ſlit, neither that which is at liberty in the field, neither concerning the ewe that hath brought forth ſeven lambs, neither the camel of whom have iſſued ten camels; but the wicked invent blaſphemies againſt his Divine Majeſty, and are unwiſe. When it was ſaid to them, Come, and obſerve what God hath taught his prophet; they replied, It ſufficed them to follow what their fathers had obſerved, notwithſtanding their fathers were ignorant and erroneous. O ye believers! be careful of yourſelves, ſuch as be in error ſhall not hurt you; if you follow the right way, all of you ſhall one day be aſſembled before God, who ſhall diſcover all your works, and reward you according to your merits. O ye believers! make your teſtament, when your death approacheth, and take two witneſſes of your own religion, that are honeſt men. If you are in a journey, and ſickneſs ſurprize you, you ſhall take two witneſſes, ſuch as you ſhall meet with, to ſerve your teſtament; and having prayed, ſhall deliver to them your will. If you doubt their

* Theſe are the ceremonies of the ancient *Arabians*, which *Mahomet* renounceth.

integrity, cauſe them to ſwear to be faithful in their teſtimonies, and not give themſelves to be corrupted by your kindred. Conceal not your teſtimony, leſt you be in the number of ſinners. If you diſcover thoſe two witneſſes to have erred in their teſtimony, ſubſtitute two other in their place, although they partake in your ſucceſſion, and take oath of them to be more veritable in their diſpoſitions, than the two others, otherwiſe they will offend God, and be numbered with the unjuſt. It is better to ſpeak the truth, than to be in fear, leſt your falſhood be detected; fear God, and hearken to his commandments, he guideth not them that diſobey him. He ſhall one day aſſemble his prophets and apoſtles, and ſay unto them, What did you anſwer, being queſtioned concerning my unity? They ſhall reply, Lord we are ignorant, thou alone knoweſt all things. He ſhall ſay to Jeſus, O Jeſus, ſon of *Mary*, remember thou my grace towards thee and thy mother. I ſtrengthened thee with the holy ghoſt. Thou ſpakeſt in thy cradle, as a man of forty or fifty years, thee did I inſtruct in ſcripture and knowledge, the Old Teſtament, and the goſpel. Thou didſt form of earth the figure of a bird, didſt breathe upon it, and it did fly, thou didſt cure the born blind, and the leprous, didſt revive the dead; I delivered thee from the *Jews*, when thou didſt preach to them my commandments, and wroughteſt miracles, which the wicked affirmed to be magick and inchantment. Remember, how thou didſt command thy apoſtles to believe in me, and obey my prophet, and how they ſaid, We believe in one ſole God, be thou witneſs that we entirely reſign ourſelves to

the will of God. Remember thou,* that the apoſtles ſaid, O Jeſus, ſon of *Mary*, can thy Lord ſend us from heaven a table covered with meats to ſatisfy us? Jeſus anſwered them, Fear God, if you believe in his law. They ſaid, We have an appetite, and deſire to eat of the food of heaven, for the repoſe of our hearts, and to know if thou ſpeakeſt the truth, of which we ſhall be witneſſes. Then ſaid he, O God my Lord, cauſe to deſcend upon us from heaven a table covered with meat, this day ſhall be celebrated by us and them that ſhall ſucceed, this ſhall be a ſign of thy omnipotency; enrich us with thy grace; thou poſſeſſeſt all treaſure. God ſaid to him, I will cauſe to deſcend from heaven the food which thou deſireſt; and whoſoever ſhall be impious, ſhall be puniſhed with torments, that no man yet hath ſuffered. He ſhall ſay at the day of judgment, O Jeſus ſon of *Mary*! didſt thou enjoin the people to worſhip thee, and thy mother, as two gods? Jeſus ſhall anſwer, Praiſed be thy name; I will take heed of ſpeaking what is not, thou knoweſt if I have ſaid it, thou art omniſcient, thou knoweſt what is in my ſoul, and I have no knowledge of what is in thee; I delivered nothing but what thou didſt command me to ſpeak. To wit, worſhip God your Lord and mine; I am witneſs from the time that I was in the world, until thou didſt cauſe me to die; thou didſt obſerve the deportments of the people, thou ſeeſt all; if thou chaſtiſeſt men, they are thy creatures; if thou doſt pardon them, thou art omnipotent and wiſe. Then ſhall God ſay, This day ſhall good works be profitable to the right-

* O Mahomet.

eous, they ſhall enter into paradiſe, wherein flow many rivers, there ſhall they dwell eternally, with my grace, in exceeding great felicity; the kingdom of heaven, of earth, is God's, he is omnipotent.

CHAP. VI.

Intitled, GRATIFICATIONS,* *containing an hundred ſixty and fifteen Verſes, written at* Medina.

IN the name of God, gracious and merciful. Praiſe be to God the creator of heaven, of earth, of darkneſs, and of light; ſuch as believe not in their Lord are in error. He it is that created you of the duſt of the earth, and appointed a prefixed time for your death and reſurrection; nevertheleſs you doubt, he is God in heaven and in earth, he underſtandeth the ſecrets of your hearts, and whatſoever you make manifeſt; he knoweth the good and evil that you commit, that his commandments have been taught the inhabitants of *Mecca*, and that they have abjured them; they oppoſed the revealed truth, but ſhall be chaſtiſed for their contempt. They conſider not how much people we have deſtroyed, in paſt ages; we gave them places to dwell in, more ſtrong and ſpacious than thoſe which you inhabit, ſent them about of rain, cauſed fountains to flow in

* This chapter is ſo intitled, becauſe ſome ſuperſtitious cuſtoms of the Meccans, as to certain cattle, are therein incidentally mentioned.

the places of their habitation; after this did we extirpate them, by reaſon of their ſins, and eſtabliſhed in their place a new people. We have ſent to thee the ſcripture, written in vellum; the unbelievers have handled it with their hands, yet ſay, it is evident ſorcery and enchantment, that they will not believe therein, unleſs they ſee an angel deſcend to confirm it. Should we have ſent an angel, they had periſhed by his preſence, unleſs we had ſent him under the figure of a man, like unto them, and clothed as they are. They derided the prophets and apoſtles, thy predeceſſors; deriſion is fallen upon ſuch as contemned them. Say to them, Go through the world, and conſider the end of them that abjure the law of God; ſay to them, To whom appertaineth whatſoever is in heaven and earth? It is God's. He will employ his mercy to ſave you; doubtleſs he will aſſemble all of you at the day of judgment. Nevertheleſs infidels believe not in his unity; they conſider not, that whatſoever moveth by night and by day, and whatſoever is in the world, belongeth to his Divine Majeſty, who underſtandeth and knoweth all things. Say to them, Require you other protection than that of God the omnipotent creator of heaven and earth, who nouriſheth all things, is nouriſhed by none? Say to them, I have received a command to embrace the law of ſalvation. Be not ye in the number of unbelievers; I fear to diſobey my Lord, and fear the torments prepared for the wicked at the day of judgment; he that ſhall deliver himſelf, ſhall enjoy the grace of God, which is ſupreme felicity. If God will puniſh you, none ſhall deliver you from his puniſhment. If his will is to do good to you, he is omnipotent, always

victorious, and hath all power over his creatures. He is moſt wiſe ane omniſcient. Say to them, What better teſtimony is there in the world than that of God? Say to them, He ſhall teſtify between you and me, to whom he hath inſpired the *Alcoran*, to inſtruct you. Will any among you, that ſhall learn it, ſay there is any other God but God? I will not ſay ſo. There is but one God; and I am innocent from the ſin you commit, in aſſociating him with a companion equal to him. Many of them that underſtand the written law, have knowledge of the truth of the *Alcoran*; their children alſo know it. But ſuch as forſake their own ſouls will not believe in God. Who more unjuſt than he that blaſphemeth againſt God and his commandments? Certainly the wicked ſhall be miſerable. I will aſſemble all of them, and ſay, Where are the gods which you did aſſociate with God? They ſhall have none other excuſe, but to ſay, By God, Lord, we were of the number of idolaters. Conſider how they will lie, and diſavow their blaſphemies. Some there be among them that hearken to thee; we have hardened their hearts, they will not learn the *Alcoran*, becauſe their ears are ſtopped. When they ſhall hear related all the miracles of the world, and ſhall ſee them with their eyes, they will not believe until they have diſputed againſt thee. The wicked ſay the *Alcoran* is but a lie and fable of antiquity; they forbid the people to believe it, and contemn it. Certainly they deſtroy their ſouls, and know it not. Thou ſhalt ſee when they ſhall be detained in the fire of hell, they will ſay, Would to God I might return into the world? I would obey the commandments of his Divine

Majeſty, and be in the number of the true believers. They knew the truth but concealed it. Should they return into the world, they would return to their impiety. They are liars. They affirm there is none other life than that of the world, neither any reſurrection. When they ſhall be before God, they ſhall acknowledge their errors; he ſhall cauſe them to feel the chaſtiſements due to their blaſphemies. Such as believe not in the reſurrection are wretched men; they ſhall be afflicted for their ſins at the hour whenever death ſhall ſurprize them. They ſhall bear on their back the burden of their crimes, and avouch the life of this world to be but deceit and vanity, and the life of the other to be full of felicity for the righteous. Nevertheleſs the wicked are not converted. I know thou wilt be incenſed againſt ſuch as ſhall ſay they deſire to obey thee, and ſhall renounce thy doctrine. They that contemn the commandments of God, are impious. They have belied the prophets, thy predeceſſors. The prophets endured their lies, and were patient, until we deſtroyed them. God declineth not what he hath promiſed. Thou knoweſt what the prophets foretold. If men abandon thee, canſt thou covet to continue on earth, (to inſtruct them) and to be in heaven at the ſame time, to cauſe prodigies to appear (teſtimonies of thy miſſion?) Had it ſo pleaſed God, he had brought them all into the right way, nor had they been in the number of the ignorant. Certainly he heareth the prayers of the righteous, that hearken to his word. He will give reſurrection to the dead, and aſſemble them to receive recompenſe according to their merits. They have ſaid, We believe not in the prophet, if he

ſhew not to us ſome miracle from his Lord. Say unto them, God hath ſhewed you many miracles, but moſt of you do not underſtand them. The beaſts that walk upon the earth, and birds that fly in the air, are in the number of his creatures. We have not omitted to write any thing that is written in the book kept in heaven. All men ſhall one day appear before God; ſuch as ſhall not have believed in his law, ſhall be deaf and dumb, and inhabit darkneſs. God miſleadeth whom it pleaſeth him, and guideth in the right way whom he ſeeth good. Say unto them, Have you felt the puniſhment of God? Have you had knowledge of the day of judgment? Will you invoke any but God, if you be good men? If you implore him, he will deliver you from the evils that you fear; and, if it pleaſe him, you ſhall abandon the idols which, with unbelievers, you adore. We ſent our prophets to them that were before you, when they contemned them; we ſent afflictions to procure their converſion, which had not been done without the miſeries that we brought upon them. Nevertheleſs their heart is hardened; the devil cauſed them to find diſobedience more advantageous, and they forgat what was taught them. When we opened the gate of happineſs, they exceedingly rejoiced, and were ingrateful. But when they thought leaſt of it, they were chaſtiſed, became deſperate, and were extirpated for the great glory of God Lord of the univerſe. Say unto them, if God rendered you deaf, blind, and ignorant, what other God than God ſhall reſtore your ſight, hearing, and knowledge? Conſider how I manifeſt my unity. Nevertheleſs they will not believe it. Say unto them, Have

you had a ſenſe of the ſcourge of God ſecretly and publicly? Hath God condemned any but the wicked? He ſent not the prophets and apoſtles, but to proclaim the felicity of paradiſe, and preach the torments of hell. He that ſhall believe, and do good works, ſhall be exempted from fear at the day of judgment; and unbelievers ſhall be puniſhed, becauſe of their diſobedience. Say unto them, I told you not that I had in my power all the treaſures of God; neither that I had knowledge of the future and paſt; nor do affirm that I am an angel. I only act what hath been inſpired into me. Is the blind like to him that ſeeth clearly? Conſider what I ſay. I preach not the day of judgment but to ſuch as apprehend it. They ſhall find none other God to protect them; peradventure they will fear his Divine Majeſty. Moleſt not them that pray unto God evening and morning, and that deſire to ſee his face. Thou ſhalt not be accountable for their actions; neither ſhall they give account of what thou doſt. If thou diſturbeſt them, thou ſhalt be in the number of the unjuſt. We have proved men by one another. They have ſaid among them with deriſion, Behold thoſe among us, to whom God hath given his graces. Doth God not know them that acknowledge his benefits? Salute with affection true believers, when they come to viſit thee. God loveth civility, clemency, and humanity; and will pardon him among you that ſhall offend him through ignorance, that ſhall repent of his error, and do good works. He is benign and merciful. Thus do I recount the graces of God, and diſcover the way of ſinners. Say unto them, I am forbidden to worſhip what you

adore, leſt I ſhould go aſtray from the right way. I have received from God a light, which ye have contemned. God is judge of all things, judgeth with truth, and is moſt juſt in his judgments. I cannot forthwith give you a ſight of the torments of hell, neither of the chaſtiſement of God, which you with ſo much inſtance require. This dependeth on his Divine Majeſty. Had I this power, our difference would be ſoon at a period. God knoweth the unjuſt. In his power are the keys of the future; none knoweth but he. He knoweth whatſoever is in the earth and the ſea, the number of the leaves that fall from the trees, and of the atoms that are in the darkneſs of the earth. There is nothing dry or green in the earth, that is not written in the book of light. He it is that cauſeth you to die in the night; and knoweth the good and evil that you have committed by day. He ſhall cauſe you to riſe again at the day nominated; you all ſhall appear before him; he ſhall give you knowledge of your ſins, and ſhall chaſtiſe you after your demerits. He is always victorious and omnipotent. He ſhall ſend to obſerve your actions; and when you ſhall arrive at the hour of death, he ſhall diſpatch his meſſengers, who ſhall not fail to execute his commands. The people ſhall repair to him as to their Lord; he is extremely exact to keep account. Say unto them, He ſhall deliver you from the darkneſs of the ſea and of the earth, when you ſhall ſecretly or publicly invoke him. If he deliver me, I will return him thanks for his grace. Say unto them, God can deliver you from darkneſs, and all other afflictions; yet ſay you, He hath a companion aſſociate with him. Say unto them, We can ſend puniſhments from

above and from below. He is able to diſunite, and cauſe you to taſte a thouſand miſeries, which you ſhall bring upon each other. Conſider how I ſhew them the effects of my omnipotency. They will peradventure comprehend my ſaying. Thoſe of thy nation have rejected them, notwithſtanding they are moſt true. Say unto them, I am not your tutor. Every thing hath its time; you ſhall hereafter underſtand the truth. Depart from them that ſpeak of our law with contempt, until he ſpeak otherwiſe. The devil would induce thee to forget my commandments, and cauſe thee to ſit down with the unjuſt. The true believers ſhall not regard their diſcourſe, neither ceaſe to admoniſh them; peradventure they will be converted. Depart thou from ſuch as ſport and mock at their religion; the wealth of this world rendereth them haughty. Declare they ſhall be ſeverely puniſhed. None is able to protect or hear them but God; no ranſom is able to deliver them. They ſhall find the good and evil that they have committed; ſhall drink a liquor extremely cold, and endure grievous torments, becauſe of their impiety. Say unto them, Shall we worſhip inſtead of God what can neither benefit nor hurt us? Shall we return on our ſteps to our ſins, having been guided by his Divine Majeſty, like unto him whom the devil hath ſeduced? He left him diſmayed and aſtoniſhed in the midſt of his voyage, having forſaken his companions that ſhewed him the right way. God guideth men to the way of ſalvation. I will wholly reſign myſelf to the pleaſure of his Divine Majeſty. Make your prayers at the time appointed, and pay tithes; you all ſhall appear before God at

the day of judgment, to give account of your actions. He it is that created heaven and earth. Remember thou the day wherein he ſaid, Be thou; and every thing was. He ſhall reign; and at that day command an angel to ſound the trumpet, to call to univerſal judgment the living and the dead. He knoweth the future, preſent, and paſt; is moſt wiſe, and nothing is hidden from him. Remember thou that *Abraham* ſaid to his father *Azer*,* wherefore do you worſhip idols inſtead of God? I perceive your family to be in manifeſt error. God ſhewed to *Abraham* the kingdom of heaven, and of earth, and he was in the number of the bleſſed. *Abraham* ſeeing by night a moſt clear ſtar, aſked in himſelf if it were his God. No, replied he to himſelf, my God doth not riſe and ſet. Seeing the moon to ariſe, he demanded if that were his God. No, ſaid he to himſelf, certainly God will not guide me to be of them that are erroneous. When he beheld the ſun ariſing, he likewiſe aſked if that were his God. And when he ſaw it, he ſaid to his people, I am innocent of the ſin which you commit in adoring many gods; I wholly commend myſelf to his will who created heaven and earth, and profeſs his unity. His people would diſpute againſt him. He ſaid to them, Will you diſpute againſt me concerning the unity of God, who hath inſtructed me in the right way? I fear not your idols. My God doth what pleaſeth him, and knoweth all things. Will you not conſider it? How ſhall I fear your idols, ſince you are not afraid to affirm that God hath companions equal to him, which you have no rea-

* The *Arabians* ſay *Azer* is *Abraham's* ſirname, and that his father was called *Terec Azer*.

ſon to adore ? If you underſtand the truth ; who is more true, you or I ? Such as believe in God, and ſhall not cover the truth with a lie, ſhall be delivered from the torments of hell, and conducted into the way of ſalvation. We inſtructed *Abraham* with reaſons to diſpute againſt his people. I give knowledge to whom I ſee good, and exalt whom I pleaſe. Thy Lord, O *Abraham*, ſeeth and knoweth all things. We gave knowledge to *Abraham*, *Iſaac*, and *Jacob* his ſons. We before inſtructed *Noah* and his lineage in the right way. We taught it *David*, *Solomon*, *Job*, *Joſeph*, *Moſes*, *Aaron*, *Zachary*, *St. John*, *Jeſus* the ſon of *Mary*, *Eliah*, *Iſhmael*, *Joſhua*, *Jonas*, and *Lot ;* we gratified them above the reſidue of the world. We elected their fathers, brothers, and progeny, and guided them in the right way. Thus God guideth whom he ſeeth good. Men before adored idols, and believed there were many gods. Nevertheleſs he blotted out their paſt errors, when they were converted. If they ſlander them that have knowledge of the ſcriptures and of prophecies, we will give power over their perſons to men that ſhall miſlead them with the infidels. Thoſe whom God guideth, believe in the unity of his Divine Majeſty. Say unto them, I require no reward for having preached to you the *Alcoran*. He teacheth to all the world the commandments of God. The *Jews* have not honoured him, as was their duty. They underſtood not his graces, when they ſaid he hath inſtructed the people in nothing that is profitable. Say unto them, Who gave the tables unto *Moſes ?* Who inſtructed him in the ſcripture, which they have written in vellum, to guide and illuminate the people ? They

have publiſhed what pleaſed them, and have concealed much. They ſhall learn in the *Alcoran* what they know not, and what their fathers underſtood not. Say to them, God after that left them obſtinate, and amazed in their errors. We have ſent from heaven that book full of bleſſedneſs; it confirmeth the ſcriptures that were ſent before it, to the end thou mayſt inſtruct the people of *Mecca*, them that inhabit about that city, and the reſt of the world. Such as ſhall believe in the day of Judgment, believe in what is written in this book, and ſhall pray to God to deliver them from the torments of hell. Who is more unjuſt than he that blaſphemeth againſt God? That ſaith, God hath inſpired into him what he uttereth, notwithſtanding he hath received no inſpiration from his Divine Majeſty? Who more unjuſt than he that ſaith, He will cauſe to deſcend from heaven things like to thoſe which God inſpired into his prophets? When thou ſhalt ſee the wicked at the point of death, and the angels ſtretching forth their hands to take their ſouls, ſay unto them, This day the torments of hell ſhall be the puniſhment of the blaſphemies that ye have vomited againſt God, and your diſobedience to his commandments. God ſhall ſay to them, You are come before us without riches and children, naked as you were created, and have caſt behind your backs the inſtructions which we gave you. I ſee not with you the idols you adore; you are ſeparated from each other, and have forſaken them that you eſteemed on earth ſhould have been your protectors. God ſeparateth the good from the wicked, as the corn from the ear, and the ſtone from the date. He cauſeth the living to ſpring from the dead, and the

dead from the living. Behold the works of God! Why will you depart from his law? He divideth the morning from darkneſs, hath eſtabliſhed night for the repoſe of men, and the ſun and moon to compute ages, years, months, and ſeaſons. Such are the effects of God's power; he is omnipotent and knoweth all things. He it is that created the ſtars, to give you light, and guide you in the obſcurity of the earth and ſea. He gratifieth with his grace ſuch as learn his commandments. He it is that created you of one ſole perſon, that gave you the earth to inhabit, and preſerveth you in the world. He hath conferred his grace on ſuch as have obeyed his commandments; hath made rain to deſcend from heaven, and cauſed the earth to produce divers ſorts of herbs, green things, and corn. He hath cauſed the date to ſpring forth, and the palm-tree, with gardens enriched with grapes, olives, pomegranates, and many fruits alike and different. Conſider how fruits encreaſe and multiply. This ſerves for inſtruction of God's unity to thoſe that have his fear before their eyes. The infidels have adored the devil with God, who created them, and ſaid that God hath ſons and daughters; ſuch is their ignorance. Praiſed be God, he created heaven and earth. How ſhall he have a ſon, who hath no wives? He createth and knoweth all things. He is your God, and your Lord, there is none other God but he; worſhip him. He conſerveth all things; he is ſeen of no man, and beholdeth all things; he is benign, and nothing is concealed from him. O people! there is come to you a light from your Lord to conduct you; he that ſeeth clearly ſhall receive advantage; and he that ſhall be blind, ſhall continue his miſ-

ery. I am your tutor; neither obſerve I what you do. Thus do I declare the myſteries of my law; the wicked ſhall in the end confeſs that thou haſt taught my commandments to ſuch as inclined to learn them. Act what thy Lord hath inſpired into thee. There is no God but he. Separate thyſelf from the ſociety of unbelievers. Had it pleaſed God, they had not diſobeyed his commandments. Thou art not their tutor. Injure not them that worſhip idols. They injure God through malice and ignorance. Every man eſteemeth what he hath done, and pleaſeth himſelf in his opinion. Certainly they ſhall all be aſſembled at the day of judgment, and be chaſtiſed after their demerits. They have ſworn by the name of God to fight for the faith, if ſome miracle appear to inſtruct them. Miracles proceed from God; they know not the time wherein he will make them to appear. Although they ſhould ſee miracles, they will not be converted. I will overturn their hearts, blind their ſight, and they ſhall never be converted. I will leave them in their errors and diſobedience with contempt and confuſion. If we ſhould ſend to them angels, ſhould the dead come and ſpeak to them, and ſhould we bring about them all the witneſſes of the world, they ſhall not believe, if it ſo pleaſe God; moſt of them are ignorant. We have alloted an enemy to each prophet. As the devil is an enemy to men, he tempteth them with the ornament of his diſcourſes, to render them proud. If it had pleaſed thy Lord, they had wanted that power. Depart thou from unbelievers, and their blaſphemies, and incline not to their will. They ſhall find no advantage in their impiety. Do you deſire another judge than God, who

hath ſent to you the book that diſtinguiſheth good from evil? Such as know the ſcripture are not ignorant that this book was ſent from God, and containeth the truth. Be not thou in the number of them that doubt. The word of God exactly cometh to paſs; no man can hinder its effects. God underſtandeth and knoweth all things. If thou incline to the will of moſt men, they will ſeduce thee; they believe but their own opinions, and are liars. Thy Lord knoweth them that err, and ſuch as follow the right way. Eat what ſhall be ſlain in pronouncing the name of God. They taught you what was forbidden; eat not, unleſs conſtrained through neceſſity. Many err from the right way, and purſue their own appetites and ignorance. God beholdeth them that offend him; fly public and ſecret ſin. Sinners ſhall be ſeverely chaſtiſed. Eat not of what is not let blood in pronouncing the name of God, leſt you diſobey his commandments. The devils will tempt them that ſerve them; they will perſuade unbelievers to diſpute againſt you. If you incline to them, you ſhall be infidels as they are. I raiſed again many of them that were dead through their ſins; I converted them, and gave them a light to illuminate them in the darkneſs, wherein infidels ſhall dwell forever, becauſe they delight in their diſobedience. Thus will I place in every city leaders, that ſhall ſeduce the wicked, and themſelves; but ſhall not underſtand it. When they beheld any ſign (of the truth of the prophet) appear, they ſaid they will not believe in him, unleſs he were accompanied with the virtues and merits of other prophets. God maketh choice of them on whom he conferreth the grace of prophecy; he ſhall chaſtiſe

ſuch as diſcourſe in that manner with ignominy in this world, and they ſhall feel in the other great torments, by reaſon of their impiety. God rejoiceth the hearts of them that he inclineth to lead into the way of ſalvation, and puniſheth them that digreſs from the right path. His wrath fell upon the infidels ſo ſoon as he aſcended into heaven. The way thou followeſt is the right way. We have recompenſed ſuch as have underſtanding to profit; they ſhall be happy; God ſhall be their protector, becauſe of their good works. Remember thou the day wherein we ſhall aſſemble the people, and when it ſhall be ſaid to the devils, O ye bands of devils! wherefore are you riſen againſt men? The chief of thoſe men that ſhall have obeyed them ſhall anſwer, Lord, ſuffer us to be revenged on each other, and let each command in his turn. O Lord, teach us the prefixed time that thou haſt appointed to our miſeries. The angels ſhall anſwer, Hell ſhall be your habitation; you ſhall there remain eternally, and ſo long as it ſhall pleaſe God. Your Lord is moſt wiſe and omniſcient. The wicked ſhall obey the wicked, becauſe of their ſins. O ye bands of men and devils! have you not ſeen my prophets and apoſtles of your own nation, who have given you to ſee miracles? Who have preached my commandments and the day of judgment? They ſhall anſwer, They have ſeen the prophets and apoſtles, but that the life of the world rendered them proud; and ſhall confeſs themſelves to have been wicked. God ſhall not deſtroy *Mecca* for the injuſtice therein committed, until he hath ſent an apoſtle to the inhabitants, to teach them his commandments. Every one ſhall be pun-

iſhed according to his works; thy Lord knoweth whatſoever is done in the world. He hath no need of his people; he is altogether merciful. He can deſtroy you, if it pleaſe him, and eſtabliſh in your place another people, as he hath eſtabliſhed you in the place of your predeceſſors. If you be not converted, you ſhall not eſcape the torments of hell. Say unto them, Do as you underſtand him. I will comport myſelf, as I ſhall apprehend him. You ſhall in the end underſtand who ſhall have the good part in the other world. None ſhall give ſuccour to idolaters; they offer to their idols of the fruits that God hath created, and ſay, (following their thoughts) behold our God! Such ſacrifices aſcend not to God. Their idolatry hath induced many of them to ſacrifice their own children to their falſe gods; they have deſtroyed them, and were enſnared in their religion; which they had not done, had it ſo pleaſed God. Separate thyſelf from them and their blaſphemies. They have ſaid that the fruits of the earth, and the benefits of God were unclean, and would not eat of them. God giveth food but to thoſe whom he is pleaſed to gratify. They have prohibited to ride on ſome beaſts that God gave them, and ſlew them for food, without pronouncing the name of his Divine Majeſty, which is a great ſin; but they ſhall be puniſhed according to their demerits. They have ſaid it is lawful for men to eat what is in the bellies of beaſts, and that it is unlawful for their wives; and when they had ſlain them, they did eat for company. But God ſhall chaſtiſe them for their diſcourſe; he is moſt wiſe and omniſcient. Such as ſlay their children are wretched men, fools, and ignorant; they have forbidden to eat the good things that God hath

given them, to blaſpheme, and are gone aſtray from the right way. It is God who created the gardens full of fruits and herbs of divers colours, with olives, pomegranates, and other fruits alike and different. Eat of the fruits of the earth. Pay the dues appointed when you reap, and diſpenſe not your ſubſtance lightly. God abhorreth prodigals. Of clean beaſts, ſome there be that have borne the burden; and others that are young, and have not borne it. Eat what God hath given you, and follow not the footſteps of the devil; he is your open enemy. Say unto them, Behold eight pair of beaſts, *viz.* two pair of wethers, two of ewes, two of camels, and two pair of cows; of which is it permitted or forbidden you to eat? Is it lawful for you to eat the males or females? Which are thoſe that God hath forbidden you? Who is more wicked than he that blaſphemeth, to ſeduce from the right way the people that are ignorant? God guideth not the unjuſt. Say unto them, In all that God hath inſpired into me, I find not that it is prohibited to eat of thoſe beaſts, except they die of ſome diſeaſe, and if they be ſlain without pronouncing the name of God. The fleſh of ſwine is forbidden you; if you eat of it, you incur the wrath of God. If any one be in neceſſity, and eateth without deſign to provoke God, he ſhall find God gracious and merciful. We forbad the *Jews* to eat of beaſts whoſe feet were cloven; and of the fat of beaſts, except of ſuch as is interlarded in the fleſh; the entrails, and the bones. We enjoined this prohibition by reaſon of their ſin; and we are veritable in our words, and exact in our promiſes. If they ſlander thee, ſay unto them, The mercy

of God is great; and the wicked ſhall not avoid the puniſhment of their crimes. The infidels have ſaid, Had it pleaſed God we had not been unbelievers, neither our fathers alſo, and nothing had been prohibited. Their predeceſſors ſpake as they, until they felt the puniſhment of their ſin. Say unto them, Are you aſſured that God is content with your proceeding? Tell us whence ariſeth this aſſurance? You in this follow but your opinion; you are liars. God's providence is great; he had guided all of you in the right way, had it ſo pleaſed him. Cauſe them to come before us, who ſaid it is unlawful to eat of clean beaſts. Were they preſent when God made the prohibition? If they ſay they were preſent, ſay not as they, neither follow the appetites of blaſphemous infidels, who believe not in the end of the world, and worſhip many gods. Say unto them, Come, I will inſtruct you what is by God forbidden to be eaten. There is but one ſole God; ſay not he hath companions equal to him. Do good to your father and mother; and ſlay not your children in fear of dying with famine. God ſhall beſtow on you, and them alſo, what ſhall be neceſſary. Commit not whoredom, either privately or publicly. Kill no man, if juſtice do not command it. God requireth you to obſerve what is above (ordained;) perhaps you will conſider it. Take not the goods of orphans, but to ſuccour them until they be of age of diſcretion. Meaſure and weigh with good weight and juſt meaſure. I enjoin no man any thing but what is in his power to perform. Judge with equity, although it be againſt your parents and allies. Satisfy what is above (ordained;) God commandeth it.

Peradventure you will consider it. It is the right way which you ought to pursue. Go not aside; God commandeth it. Perhaps you will fear his Divine Majesty. We taught *Moses* our commandments. It is a peculiar grace to instruct the righteous, and guide the people in the right way. It may be you will believe in the resurrection. O ye inhabitants of *Mecca!* we have sent you the *Alcoran* full of benediction. Perform what is ordained; fly impiety; your sins shall be forgiven you. Say not that God hath sent his law to the two nations that preceded you; and that it is hid from you. Will you say that had God taught you the scripture, you had been more obedient than they? Certainly he hath taught you his commandments. It is a special grace to guide you into the right way. Who is more unjust than he that blasphemeth against his Divine Majesty, and departeth from his commandments? Such men shall be rigorously chastised in the fire of hell. Will they expect that the angels come to visit them? That God should punish, and declare to them his miracles? Will they look for the day of judgment, wherein repentance and conversion shall be unprofitable? Such as believe in one part of the law, and reject the other, have no foundation in their belief. God shall make them to know their errors, and shall punish them after the enormity of their crimes. He that shall do a good work shall have a reward tenfold. Whosoever acteth any wickedness, shall be punished in like manner; neither shall he receive injustice. Say unto them, God hath guided me in the way of his law. Such as profess the law of *Abraham*, profess the unity of God. *Abraham* was not in the number

of unbelievers. My prayers, my vows, my life, my death, ſhall be conſecrated to God. He hath no companion; I wholly commend myſelf to his divine pleaſure. Say unto them, Do I deſire to worſhip other gods, than the Lord of the univerſe? The good that a man doth is for himſelf; and the evil that he committeth is againſt him. You all ſhall one day appear in the preſence of God; he ſhall reſolve your diſputes. He it is that prolongeth your poſterity; and exalteth ſome above others, to prove you. Your Lord is exact to chaſtiſe the wicked, and gracious and merciful to the righteous.

CHAP. VII.

Intitled, PRISONS,* *containing an hundred and ſix Verſes, written at* Mecca.

Reader, Mahomet *entituled this, The Chapter of* Aaraf; *which is a place between Paradiſe and Hell, where men ſuffer no puniſhment.—See* Mokari, Bedaoi, *and* Kitab el tenoir.

IN the name of God, gracious and merciful. I am God, the moſt wiſe, the moſt true. This book was ſent to thee, to preach to the true believers. Doubt not the contents of it. Say unto them, Believe in what was ſent you from our Lord, and worſhip none other God but him. Few there be among you that conſider it. How

* Al Arâf ſignifies the partition between paradiſe and hell, which is mentioned in this chapter.

many cities have we deſtroyed? How often have we inflicted our puniſhment on their inhabitants by day, and by night, when they repoſed? Nevertheleſs, they ſaid nothing; but that they were greatly afflicted. We will examine the people to whom we have ſent our prophets, and require account of what they have learned, and of what they have done. We will examine our prophets, and demand an account of ſuch as have followed and obeyed them. I will cauſe them to remember what they have done worthy of reward. We forſook not our prophets, when they preached to them the truth. Their actions ſhall be weighed in the balance of equity. The balance of the bleſſed ſhall be ponderous with good works. And they whoſe balance ſhall be light of good works ſhall be damned, for having contemned our commandments. We gave you your habitation on the earth, and there beſtowed on you what was neceſſary for your nouriſhment. But few of you are grateful to me. We created and formed you, and commanded the angels to worſhip *Adam*; which they performed, except the devil; to whom we ſaid, What hindered thee to worſhip *Adam*, when we commanded thee? He anſwered, I am better than he. Thou haſt created me of fire, and haſt created man of the mire of the earth. Then ſaid we to him, Depart out of paradiſe, it is not for the habitation of the proud; thou ſhalt be in the number of them that ſhall be laden with ignominy. The devil anſwered, Let me alone until the day of the reſurrection of the dead. Wherefore haſt thou tempted me? I will ſeduce men from the right way. I will hinder them on the right hand, and on the left, and on all ſides,

from believing in thy law ; and the greateſt part of them ſhall be ungrateful. We ſaid to him, Be gone out of paradiſe. Thou ſhalt be abhorred of all the world, and deprived of my mercy. I will fill hell with ſuch as ſhall follow thee. O *Adam !* dwell with thy wife in paradiſe, and there eat of whatſoever ſhall pleaſe thee ; but approach not that tree, leſt thou with thy wife be in the number of the unjuſt. The devil tempted them, and deſpoiled their bodies of their veſtments of grace. He ſaid to them, God hath forbidden you to eat of the fruit of that tree, that you may not be angels, or eternal. He ſwore that he ſpake the truth, and filled them with ignominy, becauſe of their pride. They knew their nakedneſs, having eaten of that fruit ; and to cover themſelves, took leaves of paradiſe. Their Lord called them, and ſaid, Did I not forbid you to approach that tree ? I told both of you that the devil was your open enemy. They ſaid, Lord, we have offended thee, and injured our ſouls ; if thou doſt not compaſſionate us, we ſhall be in the number of the damned. He ſaid, Depart out of paradiſe, ye enemies of each other ; you ſhall inhabit the earth, until the time appointed ; you ſhall there live and die, and go from the earth to the day of judgment. O ye children of *Adam !* we beſtowed on you veſtments of graces, ſigns of our omnipotency. Peradventure you will bear it in mind. O ye children of *Adam !* beware leſt the devil ſeduce you, as he did your father and mother, when he cauſed their departure out of paradiſe. He deſpoiled them of their garments, and made them know their deformity. He ſhall appear to you, with ſuch as follow them ; and you ſhall ſee him,

when you leaſt think thereon. He protecteth the infidels. When they commit any fault, they ſay, We follow the law of our fathers; God hath ſo commanded us. Say unto them, Doth God command you to offend him? Will you ſpeak of God what you know not? He hath appointed you to do juſtice, to worſhip him, and embrace his law. Many ſhall riſe again, as you have ſeen them. Some ſhall be in the right way; others ſhall be damned, becauſe they have obeyed the devil, and believed they were in the right way. O children of *Adam!* clothe yourſelves decently when you ſhall repair to the temples. Eat and drink what pleaſeth you. Be not prodigal. God abhorreth them that ſpend their wealth unprofitably. Say unto them, Who made the prohibition of decent clothing, when men go to the temple to worſhip God, who hath forbidden to eat of the goods that God hath given you? This is lawful for true believers. God ſhall ſo expound his commandment at the day of judgment. Say unto them, God hath forbidden you whoredom, private and public, diſobedience, injuſtice, deſire to adore any other God but him, and to ſpeak of his Divine Majeſty what you know not. Every one hath his predeſtination, and none can advance or retard it. O ye children of *Adam!* did not the prophets teach you my commandments? Such as ſhall fear me, and do good works, ſhall be delivered from affliction at the day of judgment; and they that diſobey my commandments, that ariſe againſt the faith, ſhall dwell eternally in hell-fire. Who is more unjuſt than he that blaſphemeth againſt God and his commandments? Such ſhall be puniſhed conformable to the ſcripture. When

the angels of death ſhall cauſe them to die, they ſhall ſay, Where be the idols that you adore inſtead of God? They ſhall anſwer, That thoſe falſe gods have forſaken them; and ſhall acknowledge their idolatry. But God ſhall ſay to them, Enter into hell with the men and devils that are condemned. They ſhall execrate the ſects that preceded them; and being aſſembled, they ſhall ſay, Lord, judge them; they ſeduced us; augment their miſeries in hell. God ſhall ſay, We will add to their and your pains; but you underſtand it not. They ſhall ſay among themſelves, We are not the cauſe that you were unbelievers; you were not ſuch to pleaſe us; ſuffer with us the torments that you have merited. I will not open the gate of heaven to ſuch as diſobey my commandments, until a camel paſs through the eye of an needle. So will I chaſtiſe ſinners; hell ſhall be their bed, fire ſhall be their covering. And ſuch as ſhall have done good works, according to their power, ſhall dwell eternally in paradiſe. I will remove deceit far from their heart. Rivers ſhall flow in their fields with delights; and they ſhall ſay, Praiſed be God, who hath brought us hither; otherwiſe we had been in the number of the erroneous. Certainly the prophets, God's meſſengers, taught us the truth, in ſaying the obſervance of the commandments of his Divine Majeſty ſhould render us heirs of paradiſe. Such as ſhall be ſaved, ſhall tell the damned that they have found the grace foretold them of God; and we will demand of them, if they have not met with the puniſhment that his Divine Majeſty did denounce againſt them. They ſaid aloud, Yes; and that the curſe of God is upon the unjuſt, that

miſled men from his law; and they ſhall be eternally in the number of the miſerable. *Between the bleſſed and the damned there is a ſeparation, and a place called *Aaraf*, or priſons, wherein are many perſons, who know the bleſſed and the damned by their countenances. They call to the bleſſed, and ſalute them; yet they go not into paradiſe, notwithſtanding their great deſire to enter. When they turn their eyes towards the damned, Lord, (ſay they) involve us not in the number of the unjuſt. Such as are in that place call to the damned, they know them by their viſages, and ſay, To what ſerved your riches? And that ye aroſe againſt the faith and commandments of God? Behold the faithful, (whom ye contemned;) you ſwore they ſhould be deprived of mercy. God hath ſpoken to them, and hath ſaid, Enter into paradiſe, and fear not; you ſhall forever be exempted from affliction. The damned ſhall cry unto the bleſſed, Give us of the water which you drink, and the meats that you eat. They ſhall anſwer, The drink and bread of paradiſe is prohibited to infidels, who ſported with their faith, that were proud of the wealth of the earth, and that ſcoffed at the commandments of God. He hath forgotten them, becauſe they forgot the coming of the day of judgment, and blaſphemed againſt his precepts. We are come to the inhabitants of *Mecca*, to inſtruct them in the *Alcoran*. We teach it unto men, to give them knowledge of the right way, and to acquire the mercy of God, if they believe

* The *Mahometan* doctors believe that ſuch as ſhall have done as much good as evil, and whoſe balance ſhall not decline, neither on the ſcale of good works, or of bad, ſhall dwell in the place called Araf, with them that have done neither good nor evil. And this place is between hell and paradiſe.

in that book. Shall they expect to believe, until they know its explication? Its explication ſhall appear at the day of judgment. That day ſuch as ſhall have lived without faith ſhall ſay, Certainly the prophets delivered the truth. Shall we partake of their prayers, will they intercede for us, until we return to the world, to do better than we have done, and to obey God's commandments? But they ſhall be damned, becauſe of their blaſphemies. God is your Lord. He created the heaven and the earth in ſix days; and ſitteth on his throne. He cauſeth the night incontinently to ſucceed the day. The ſun, the moon, and the ſtars, move at his command; and all the world obeyeth him. Praiſed be God, Lord of the univerſe. Pray to God privately and publicly. He abhorreth the unjuſt. Pollute not the earth, after the ordure is removed. Pray to God, to avoid his chaſtiſements, and obtain his mercy, which is for the righteous. It is God that ſendeth the winds to diſſipate the rain, when they carry the clouds. We drive them charged with water into places dry, dead, and ruined, and cauſe the rain to fall there, that they may produce herbs and fruits. So will we cauſe the dead to ariſe again. Perhaps men will remember the good land bringeth forth good fruits, through the permiſſion of its Lord; and the bad land produceth only darnel. I teach my commandments to ſuch as are not ingrateful. Certainly we ſent *Noah* to inſtruct men. He ſaid, O ye people! worſhip one God alone; if you adore other than him, you ſhall be puniſhed at the day of judgment. Their rulers anſwered, O *Noah!* thou art in a great error. He replied, I err not; I am a meſſenger ſent from God to

preach his will. I give you moſt wholeſome advice. God hath taught me what you know not. Is it ſtrange to you that he hath ſent you his commandment by the tongue of a man, like yourſelves, to declare to you the torments of hell? Fear God, he will pardon your ſins. But they belied *Noah*. We ſaved him in the ark, with his retinue, and drowned thoſe that contemned our law; they were altogether blind. We ſent *Hod* to his brother *Aad*, and to his retinue. He ſaid, O ye people! worſhip one God alone. Whom will ye adore, or whom fear, but God? The teachers anſwered, Thou art in an extreme ignorance. We believe thee to be in the number of liars. He replied, I am not a liar; I am a meſſenger ſent from God, to preach his commandments. I give good and ſalutary advice. Wonder not that God teacheth you his precepts by the tongue of a man, like you, who declareth to you his pleaſure. Remember that he left you on earth after *Noah*; that he increaſed you in number, force, and power. Call to mind his grace, you ſhall be happy. They anſwered, Are we come to this; to worſhip one God alone, and to relinquiſh what our fathers adored? Shew us the truth whereof thou doſt preach, if thou art true. He ſaid, The wrath and indignation of God ſhall fall upon you. Will you diſpute with us of the names that you and your fathers impoſed on your idols? God did not enjoin to worſhip them; neither have you reaſon to do it. Expect your puniſhment; I will expect it with perſeverance. Then did we deliver him from their malice, and all the true believers that were with him; and deſtroyed thoſe infidels by reaſon of their impiety. We ſent *Salhe* to *Temod* and

his people. He ſaid to them, O ye people! worſhip but one God. He ſhall ſhew you a miracle in this camel;* ſuffer it to feed on the earth; and do to it no harm, leſt you be chaſtiſed. Remember how God left you on the earth after *Aad*. He gave you to dwell in the vallies, in the plains, and mountains. Remember God, and pollute not the earth any more. Their captains, who were proud, demanded of the poor if they believed that *Salhe* was indeed the meſſenger of God. They anſwered, We believe in his words, and in his doctrine. Then ſaid thoſe proud men, We abjure what ye believe; we condemn him; and they ſlew the camel of *Salhe* in deriſion, diſobeyed the commandments of God, and ſaid, O *Salhe!* let us now ſee the puniſhment that thou didſt preach, if thou art of the prophets. At the ſame time an earthquake, with thunder, ſurprized them, and they remained dead as carcaſſes in their houſes. *Salhe* forſook them, and ſaid, O ye people! I declared to you the will of God with fidelity; but ye deteſt them that affect you, and give you good counſels. Remember thou how *Lot* ſpake to the people. Will you daily defile yourſelves with whoredom, and with a filthineſs never yet ſeen in the world by any of your predeceſſors? Will ye love men better than women? Will ye love ſin rather than piety? They ſaid, Let us expel *Lot* and his family from our city; for that they will not contaminate themſelves with us. But God delivered him out of their hands, and thoſe of his houſe, except his wife, who continued with them that were puniſhed. We cauſed a rain to fall upon

* The Turks believe that Salhe, through God's permiſſion, metamorphoſed a rock into a camel.

them, that deſtroyed all of them. Conſider the end of the wicked. We ſent *Chaib* to the country of *Madian*. He ſaid, O ye people! worſhip one God alone. Weigh with good weights, meaſure with good meaſure, and retain nothing from your neighbor. Poſſeſs not the high ways, to give terror to the people; neither divert true believers from the law of God. Remember that you were but a ſmall handful of men; and he cauſed you to multiply. Conſider the end of the wicked. If any among you embrace the faith, and others contemn it, have patience until God judge your differences. There is no better judge than he. Their teachers ſaid, O *Chaib!* we will baniſh thee from *Madian*, thee and thoſe that are of thy faith, if thou art of our religion. He anſwered, Should I not abhor your religion, I ſhould blaſpheme againſt God, who hath delivered me. I will follow it if it pleaſe God; he knoweth all things. I will commend myſelf wholly to the will of his Divine Majeſty. Lord, judge our controverſy. Thou art the beſt judge of the world. Then ſaid their teachers to the people, If you follow *Chaib*, you are damned. Not long after an earthquake and thunder ſurprized them, and in the morning they were found dead in their houſes. Such as belied *Chaib*, found no ſafety in their habitations. They were wretched. He abandoned them, and ſaid, O ye people, I have preached to you the will of God with fidelity; I will no longer afflict myſelf with the malice of the wicked. We inflicted ſickneſs and poverty on them that diſobeyed the prophets, whom we ſent to the inhabitants of *Madian*; peradventure they will be converted. We proved them through diſeaſes and health,

and gratified them in many occurrences, yet they ſaid, Our fathers were afflicted with ſickneſs and poverty, we ſhall be as they, but we chaſtiſed them for their ſin, when they leaſt conſidered it. Had the inhabitants of *Mecca* had our fear before their eyes, and obeyed our commandments, we had opened to them the bleſſing of heaven and earth; we will puniſh them, becauſe they are impious. Some there be, that ſhall be afflicted in the night, when they ſleep; and others, that ſhall be tormented by day, when they ſport and recreate themſelves; they believed God to be a deciever, and are damned. God guideth into the right way true believers, and makes them heirs of the earth, after their parents; had he ſo pleaſed, he might have deſtroyed all the world, he might have hardened the hearts of the people, and no man had hearkened to his word. I recount what things befel that city.* Many prophets have been ſent to its inhabitants, and wrought many miracles, yet would they not relinquiſh their former impiety. Thus have we hardened the hearts of infidels; they violated their promiſes, and we found moſt of them to be wicked and diſobedient. We ſent *Moſes* to *Pharaoh* and his people, he to them ſhewed miracles, which through their malice they contemned. But conſider the end of thoſe wicked men; *Moſes* ſaid unto *Pharaoh*, I am a meſſenger ſent from God, the God of the univerſe; when I ſpeak of God, I deliver the truth; I am come, through his command, to tell thee, thou muſt diſmiſs with me the children of *Iſrael*, and no longer detain them in thy dominions. *Pharaoh* ſaid, If thou

* The city of Mecca.

comeſt from God, and art true in thy ſayings, let us ſee ſome miracles. Then he caſt upon the ground his ſtaff, which was changed into a ſerpent, ſhewed his hand, that appeared exceeding white to the eyes of the ſpectators. The doctors of *Pharaoh* ſaid, This man is a magician, he would have us to abandon our country, what is your opinion? Detain him priſoner, and his brother, and ſend into your cities, to aſſemble magicians. The magicians of *Pharaoh* appearing before him, they ſaid, What ſhall be our reward, if we ſhall be victorious? He replied to them, You ſhall be well rewarded, and ſhall be of them that approach my perſon. They ſaid, O *Moſes*, wilt thou firſt caſt down thy ſtaff on the ground, or ſhall we ours? *Moſes* bad them caſt down theirs, which they did, enchanting the eyes of the ſpectators, and terrifying them with an extraordinary enchantment. God inſpired *Moſes* to caſt down his rod, which devoured the ſtaves of the other, and the truth appeared above falſhood, and above the vanity of their actions. They were vanquiſhed, to their confuſion, forſook their magick, and proſtrating themſelves on the earth, uttered theſe words; We believe in the Lord of the univerſe, the Lord of *Moſes* and of *Aaron*. *Pharaoh* ſaid to them, Ye believe in the God of *Moſes* without my permiſſion; this is a deceit invented by you, to drive the people out of my dominions. But you ſhall ſoon know the puniſhment that I will lay upon you, I will cut off your feet and hands, and command you to be crucified. They anſwered, We recommend ourſelves wholly to the will of God; whatſoever is thy revenge on us, thou ſhalt not hinder us to believe in the miracles that we ſee, nei-

ther to obey the commandments of his Divine Majeſty ; Lord give us patience, and to die in the number of true believers. Then ſaid *Pharaoh's* doctors, diſmiſs *Moſes* and his people, that they may go whither they ſee good, to pollute the earth, that they may leave thee in quiet with thy gods. He ſaid, I will cauſe their children to be ſlain, their wives to be abuſed, and I will inflict upon them a thouſand torments. *Moſes* ſaid to his people, Implore ſuccours of God with patience and prayers, the whole earth is God's, he giveth it to inherit to whom he ſeeth good. The other world is for the righteous. They ſaid, O *Moſes!* we before thy coming, deſired the death of our enemies. He replied, God will not deſtroy your enemies, to leave you alone upon the earth, he ſhall behold your actions. We afflicted *Pharaoh* and his ſubjects with famine, perhaps unbelievers will conſider it. When any happineſs befel them, they ſaid they well deſerved it ; and when they fell into miſery, they affirmed *Moſes* and his people to be the cauſe of it. It is God that puniſhed them, but of this moſt of them were ignorant. They ſaid unto *Moſes*, Ceaſe to ſhew us thy miracles, to inchant us ; we will not obey thee. We ſent upon them a deluge, graſs-hoppers, lice, frogs, and blood, one after another. Nevertheleſs they were proud, and in the number of the wicked. When our wrath fell upon them, they ſaid, O *Moſes!* call upon thy Lord, that he give us what to thee he promiſed ; remove his diſpleaſure from us, we will believe thee, and will diſmiſs with thee the children of *Iſrael*. When we delivered them from affliction, they ſharpened their tongues, murmured, and violated their promiſes. We a-

venged ourſelves upon them, and drowned them in the ſea; for that they contemned our miracles; and we gave the weſt and the eaſt to the children of *Iſrael*, who were humble before us. We gave them our bleſſing; our word was accompliſhed upon them, becauſe of their perſeverance, and we deſtroyed the armies of *Pharaoh*. The children of *Iſrael* having paſt the ſea, met with men that adored idols, and ſaid, O *Moſes!* make unto us gods, like to the gods of this people. He anſwered, Ye are ignorant. Theſe men are wretched. What they do is but ignorance and vanity. Shall I deſire that you worſhip other gods than God that preferred you to all the world? We have delivered you from *Pharaoh's* people, who cauſed you to endure great torments. They murdered your children, abuſed your wives; and you ſuffered heavy afflictions for the puniſhment of your ſins. We detained *Moſes* on the mountain thirty nights, and ten other nights, which is in all forty nights. When he went up he ſaid to his brother *Aaron*, Be thou my lieutenant, command this people in my abſence, and follow not the path of the wicked. When *Moſes* at the time appointed arrived at the top of the mountain, and that his Lord ſpake to him, he ſaid, Lord, permit me to ſee thee. He ſaid, Thou ſhalt not ſee me. Behold this mountain; if it continue firm in this place, thou ſhalt be able to ſee me. When the Lord appeared upon the mountain with his light, it was reduced to aſhes; and *Moſes* amazed, fell on the ground as dead. When he aroſe again, he ſaid, Bleſſed be the name of God; I deſire to obey him, and believe that no man living is able to behold him. He ſaid to *Moſes*, I have choſen

and preferred thee to all the world; I have made thee a prophet. Thou haſt talked with me; receive the grace which I have beſtowed on thee, and be not ingrateful. We gave to him the tables, whereon was written what was neceſſary for the ſalvation of men; and we ſaid to him, Receive with affection what I give thee, and command thy people to obſerve the contents of thoſe tables. I will precipitate into hell ſuch as tranſgreſs my commandments; I will deprive the proud of my graces; they will not believe in my law, though they ſee all the miracles in the world. If they ſee the right way, they will not follow it. They ſee the way of error, and purſue it. Becauſe they have abjured my commandments, and rejected my grace, the good works of them that diſobey me, and believe not in the reſurrection, are unprofitable; they ſhall be chaſtiſed after their demerits. The people of *Moſes*, after his departure, adored the calf, a bellowing god. Saw they not that it ſpake not to them, neither could conduct them into the right way? Nevertheleſs they adored it; for which they were greatly to blame. When this calf fell to the ground, and they found their error, they ſaid, If God have not pity on us, we ſhall be miſerable. When *Moſes* returned, he ſaid to them, Whom did ye obey after my departure? You were too haſty to worſhip that idol. He in diſpleaſure caſt againſt the ground the tables that God had given him; took his brother by the head, and dragging him to him, ſaid, Son of my mother, how haſt thou governed this people? I wanted power, replied he, and could not divert them from their evil. It wanted little but they had ſlain me? Do me no harm. Rejoice

not my enemies with my misery, and account me not with those that adored idols. *Moses* said, Lord, pardon me and my brother; give us thy mercy. Thou art the merciful of the merciful. The wrath of God, and the infamy of the world, shall fall upon them that worshipped the calf, and blasphemed against God. He will be pitiful to such as shall repent, and believe in his Divine Majesty. The displeasure of *Moses* being allayed, he again took the tables, whereon was written the way of salvation for such as have the fear of the Lord before their eyes. He caused to be separated from his people, at a time appointed, threescore and ten persons, who were surprized with an earthquake, and with thunder; and said, Lord, thou couldest have destroyed them before they adored the calf; wilt thou destroy us all, because of the sin of the ignorant that are amongst us? Thou hast desired to prove this people. Thou guidest and causest to err whom thou pleasest. Thou art our protector, pardon our sins; for thou art altogether merciful. Give us thy grace in this world, and guide us to the day of judgment, near to thy Divine Majesty. He said, I will punish as I see good. My mercy embraceth the whole world. It is for such as have my fear before their eyes, that pay tithes, obey my commandments, follow the right way, believe in the prophet,* who can neither write nor read, and what is written in the old testament, and the gospel. He shall command them things honest. He shall prohibit things uncivil. He shall teach them what meats are clean, and forbid them to eat what is unclean. He shall

* Mahomet.

deliver them from ceremonies weighty and troubleſome, and from the chains that ſtrictly bind them. Such as ſhall believe in him, that ſhall honour him, that ſhall defend him from his enemies, and follow the light that we ſhall ſend him, ſhall be happy. Say unto the people, I am indeed a meſſenger ſent from God, to whom appertaineth the kingdom of the heavens, and of earth. There is but one God alone. He giveth life and death, as ſeemeth good to him. Believe in God, and in his prophet,* who can neither read nor write. Such as ſhall believe in God, in his word, and follow the prophet, ſhall not err; they ſhall follow a very good way. There are ſome of the children of *Iſrael* that knew the truth, and judge with equity. We divided them into twelve tribes. When *Moſes* required drink for his people, we inſpired him to ſtrike the rock with his rod, whence flowed twelve fountains, and every one knew the place where he ſhould drink. We covered them with the ſhadow of clouds. We cauſed *manna* and *quails* to deſcend upon them; and commanded them to eat of the good things which we gave them. They did not hurt us, (when they murmured) but afflicted themſelves. It was ſaid to them, Dwell in this city,† and eat therein what ſhall pleaſe you. Enter at the gate with adoration, and beg pardon of your ſins. I will pardon you, and will augment the graces of the righteous. Nevertheleſs, the wicked that were among them altered the words that were ſpoken to them, and perverted them; and we ſent upon them our indignation from heaven, becauſe

* The Turks believe that Mahomet could neither write nor read.

† This is the Holy Land. *See Celaldin.*

of their impiety. Aſk of them concerning a village that was upon the ſhore of the ſea, whoſe inhabitants obſerved not the ſabbath, and fiſhed on the day of reſt. They ſaw in that day ſerpents appear upon the water; and other days they ſaw none. Thus were they tried, becauſe of their diſobedience. A party of them ſaid, Fiſh not, O people; it is loſt labour. God ſhall deſtroy and chaſtiſe them with grievous torments. Then their doctors ſaid, They ſhall implore pardon of the Lord; perhaps they will fear to offend him another time. When they rejected what we taught them, we ſaved ſuch among them as abſtained from evil-doing; and grievouſly afflicted the wicked, becauſe of their diſobedience. When they gloried in their ſin, we ſaid to them, Be ye contemned and abhorred as apes. Thy Lord ſhall ſend to them at the day of judgment perſons to torment them. He is exact in puniſhing the wicked, and merciful to the righteous. We ſent upon them good and evil, to prove them; peradventure they will be converted. Their poſterity left a progeny, heirs of their doctrine. Nevertheleſs, they return to their ſins, and ſay the Lord ſhall pardon them. They beg pardon of him, and return daily to their ſin. Shall not account be required from them of what is ordained in the ſcripture? To wit, Not to ſpeak of God but with truth. They have read the truth; but have not comprehended it. Paradiſe is only for the righteous. I will not deprive them of recompenſe who make their prayers at the time appointed, and obſerve what is contained in the ſcriptures. Remember thou how we raiſed a mountain over them, to ſhelter them; and how they believed it would fall up-

on their heads. We ſaid to them, Learn with affection what we teach you, and remember; perhaps you will fear diſobedience. Thy Lord cauſed to come out of *Adam's* reins all his poſterity. And aſk them, ſaying, Am not I your Lord? They anſwered, Yes, thou art our Lord; we know it well. They cannot therefore ſay at the day of judgment, That they knew not his unity. They ſhall ſay for excuſe, Our fathers adored many gods before us; we are their poſterity. Wilt thou deſtroy us becauſe of their iniquity? Thus do I diſcover my myſteries to men. It may be they will be converted. Relate to them the hiſtory of him that ſaw our miracles. He was deſpoiled of his underſtanding; the devil followed it, and he was in the number of the wretched. Had we ſo pleaſed, we had exalted him through the knowledge of our wonders among the doctors; but he crouched to the ground, and followed his own appetite, like to a chafed dog. If thou chaſe him with choler, he putteth forth his tongue. If thou leave him at reſt, he wll ſtill put forth his tongue like to the infidels, that contemn our inſtructions. If thou recount to them our miracles, or do not recount, perhaps they will be converted, perhaps they will not be converted, and ſhall be like ſuch as have abjured our commandments, and injured their own ſouls. He whom God guideth, is well guided; and he whom God miſleadeth, is in the number of the miſerable. We have created hell to puniſh devils and men. They have hearts, and comprehend not the truth; they have eyes, and ſee it not; ears have they, and hear it not. They are like to beaſts, and worſe than beaſts. They are altogether ignorant. The moſt beauti-

ful names in the world appertain to God. Beſeech him by the beauty of his name; and depart from them that depart from the truth, through the names that they impoſe on their idols. They ſhall be chaſtiſed after their demerits. Some there be that follow the truth, and judge with equity. I will by degrees puniſh them that ſhall reject our commandments; when they ſhall think thereon, I will defer their puniſhment ſome time, becauſe my wrath is violent. Remember they not that they ſaid *Mahomet* is poſſeſſed of the devil? On the contrary, he declareth the joys of paradiſe, and preacheth the torments of hell. Conſider they not the kingdom of heaven and of earth, which God hath created of nothing? The fear of death ſhall arrive before they have acknowledged their ſins. In what will they believe, if they have no faith in the *Alcoran?* He whom God ſhall miſlead, ſhall find none to guide him. He ſhall leave infidels confounded in their diſobedience. They ſhall enquire of thee concerning the hour and day of judgment. Say unto them, No man knoweth it but God. But the greateſt part of the world believe it not. I have not power to do either good or evil of myſelf, if God do not permit it. If I knew the future, I ſhould provide wealth, to preſerve me from poverty. I am ſent only to declare the joys of paradiſe, and preach the torments of hell to them that believe in God. He it is that created you of one ſole perſon, and created his ſpouſe of his rib, to dwell with her. When ſhe doubted of being with child, ſhe ceaſed not to travel as ſhe was wont. But when her conception rendered her heavy, they both beſought God, their Lord, and ſaid,

Lord, give an happy progeny, to the end we may be in the number of them that return thee thanks for thy favours. When God gave them a ſon, a righteous man, they aſſociated him in what he had given them; and all of them exalted the glory of his Divine Majeſty above the idols of the infidels, that adored things which could create nothing, that are things created, and can do neither good nor harm. If you call idolaters to the right way, they will not follow you. If ye invoke idols, miſery ſhall be upon you. Will you be mute to profeſs the unity of God? Will you worſhip the creatures inſtead of the creator? Go, adore your idols, and may they hear your prayers, if you believe them to be gods! Have they feet to walk, hands to touch, eyes to ſee, and ears to hear? Say unto them, If ye invoke your idols, and conſpire againſt me, you ſhall find none to protect you. God is my protector; he hath cauſed the *Alcoran* to deſcend from heaven; he is the defender of the righteous. What ye adore, can neither benefit nor hurt you. If thou invokeſt idols, they ſhall not hear thee; they ſhall look upon thee, and ſhall not ſee thee. Do what is lawful to be done; command things honeſt; and depart from the ignorant. If the devil would ſeduce thee, truſt in God; he heareth and knoweth all things. Such as fear him, remember his mercies and chaſtiſements, when they are tempted of the devil. Although infidels know the truth, the devil ceaſeth not to continue them in their ſin; they always follow their impiety. If thou goeſt to them to inſtruct them, they ſay thou ſingeſt an old ſong. Say unto them, I do what my Lord inſpired into me; what I teach you is the light of faith, the right

way, and the grace of God for them that believe in his Divine Majeſty. For ſuch as hear the *Alcoran*, and ſtudy it, perhaps God will give you his mercy. Remember thou God in thy ſoul; worſhip in public and private; pray to him evening and morning; and be not in the number of the ignorant. The angels that are near thy Lord neglect not to worſhip him; they praiſe and adore him with humility.

CHAP. VIII.

Intitled, *The* SPOILS,* *containing ſeventy and five Verſes, written at* Medina.

IN the name of God, gracious and merciful. They will demand of thee to whom appertaineth the ſpoil.† Say unto them, The ſpoil appertaineth to God, and his prophet. Fear God, live in mutual amity, and obey his Divine Majeſty and his prophet, if you believe in his law. Such as fear when they hear mention of God, who augment their faith when they have heard

* This chapter was occaſioned by the high diſputes which happened about the diviſion of the ſpoils taken at the battle of Beder, between the young men, who had fought, and the old men who had ſtaid under the enſigns; the former inſiſting they ought to have the whole, and the latter, that they deſerved a ſhare. To end the contention, Mohammed pretended to have received orders from heaven to divide the booty among them equally, having firſt taken thereout a fifth part for the purpoſes which will be mentioned hereafter.

† Mahomet's men differed concerning the diviſion of the ſpoil, which they took at the battle of Beder. Mahomet divided it among them. *See Gelaldin.*

relation of his miracles, who truſt in him, who perſevere in their prayers, and diſpend in pious works ſome part of their wealth, believe in the unity of his Divine Majeſty. They have the degree of their habitation in paradiſe; ſhall receive from their Lord pardon of their ſins, and exceeding great treaſure. When thy Lord cauſed thee to go out of thine houſe to go againſt the infidels, a party of the true believers had a great averſion to fighting. They diſputed with thee the neceſſity of combats, having ſeen and known that their enemies led them to a certain death. Call to mind that God promiſed you that a party of the army of the enemies ſhould obey you. Deſire you other thing than the glory and honour of victory? God confirmeth the truth by his words, and deſtroyeth the wicked; he ratifieth the truth, and deſtroyeth falſhood, although it be contrary to the will of the impious. Remember that your Lord heard you, when you of him implored ſuccours, and that he aſſiſted you with a thouſand of his angels ſent from heaven. God ſent you this aid, only to let you know his grace, and to confirm your hearts. Victory proceedeth from God. He is omnipotent, and moſt prudent. Remember that God covered you with a ſecure ſleep, and cauſed water to deſcend from heaven to waſh, purify, and deliver you from the malice of the devil. Plant in your heart generoſity and patience, and go on with aſſurance. God hath ſaid to his angels, I will be with you; confirm the ſteps of the true believers. I will caſt fear into the heart of the wicked, ſtrike them on the head, ſmite them on the fingers and feet, becauſe they have contradicted my will, and that of the prophet. God ſeverely chaſtiſeth ſuch as diſobey his command-

ments, and oppoſe the will of his prophet. The unbelievers have heretofore taſted of his puniſhments in this world, and ſhall in the end feel the pains of the fire of hell. O ye who believe in God! turn not the back to the wicked, as vanquiſhed, when they approach to fight you. He that ſhall turn the back, ſhall return in the wrath of God, and be thrown headlong into the fire of hell. You ſlew not the infidels at the fight of *Beder;* God himſelf ſlew them. Thou* didſt not caſt ſtones againſt them; God did caſt them, to advantage the true believers; he underſtandeth whatſoever they ſay, and knoweth all their actions. Certainly he will augment the affliction of the wicked. When ye required victory, it was given you; if you relinquiſh your impiety, you ſhall do well; if you return to fight againſt the prophet, know that he will protect him againſt you; your men of war ſhall advantage you in nothing, notwithſtanding they be numerous; for that God is with the true believers. O ye that believe, obey God and his prophet, depart not from him, ſince ye have heard the commandments of his Divine Majeſty, be not as thoſe that ſay, We have heard, and were deaf and dumb. The ignominy and miſery that God layeth on beaſts, is to be deaf and dumb, and to want the uſe of reaſon. Had God ſeen any good inclinations in the infidels, he had not left them in their deafneſs; but although they had heard clearly, they ſhould have always departed from his law, and have been obſtinate. O ye that believe in God! obey God and the prophet, demand life eternal in your prayers, and know

* O Mahomet.

that God will ſeparate the gall from the liver; he will ſeparate the infidel from the true believer, and you all ſhall appear before him, to be recompenſed and chaſtiſed for your works; fear the puniſhment that ſhall be inflicted, eſpecially on the ſeditious and ingrateful, God is ſevere in his chaſtiſements. Remember that in the territory of *Mecca* ye were but an handful of weak men and with fear of being taken, and deſtroyed by the unbelievers; God ſaved, protected, and enriched you with all manner of good things, peradventure ye will give him thanks. O ye that believe! betray not God, nor the prophet, neither ſuch as confide in you, and have entruſted their wealth in your hands, otherwiſe your riches, and children ſhall torment you in the other world. There is with God great reward for the righteous. O ye that believe! if ye fear God, ye ſhall remove your enemies far from you, and pardon your ſins, his goodneſs is infinite. The wicked have conſpired againſt thee, to puniſh and ſlay thee, or drive thee from *Mecca;* but God hath rendered their conſpiracy ineffectual, he knoweth all the deſigns of conſpirators. When his miracles were related to them, and his commandments taught them, they ſaid, We have heard them, we had ſaid the like things, had we ſo inclined; it is but a ſong, and a fable of old men. Remember thou, how they ſaid, My God, if what *Mahomet* declareth be true, cauſe a ſhower of flint-ſtones to fall upon us, and rigorouſly chaſtiſe us. He ſhall not chaſtiſe them, when thou art with them, neither when they beg pardon of him. Who is he that is able to hinder God to puniſh them? They are not in his grace, when they hinder true believers to enter

the temple of *Mecca ;* he protecteth only ſuch as have his fear before their eyes, but moſt of them underſtand it not. Their prayers are very light, they go hand in hand in the temple, but ſhall one day feel the puniſhment of God, becauſe of their impiety. The unbelievers that expend their wealth to turn the people from the law of God, ſhall have ſorrow for their expenſe, they ſhall be infamous, and precipitated into the fire of hell. God ſhall ſeparate the good from the wicked, he ſhall caſt the wicked headlong into hell fire, and they ſhall be in the number of the damned. If they repent, he will remit what is paſt, and if they return to fight againſt the prophet, they ſhall be entreated as the firſt. Kill them, to avoid ſedition, that there may be no law in the world, but the law of God. If they forſake their impiety, God ſhall behold their actions ; if they depart from the faith, know, that God alone is your Lord and protector. The fifth part of the ſpoil that you ſhall gain from your enemies, appertaineth to God, the prophet, his parents, orphans, the poor, and to pilgrims that are in want ; obſerve what is above ordained, if ye believe in God, in what we have inſpired into our *ſervant, and in the day, wherein the diſtinction of the good and the bad was known at the encounter of the †two camps. God is omnipotent, ye were in a high place, the neareſt to *Medina*, your enemies were afar off, by the valley, and the enemy's cavalry below you ! had ye promiſed to give battle, ye had tranſgreſſed your promiſe, by reaſon of the great number of infidels ; but what God will, is ſpeedily executed, he ſhall

* Mahomet. † The day of the battle of Beder.

deſtroy ſuch as are wicked, having ſeen that battle, an evident ſign of the true miſſion of the prophet, and ſhall give life to true believers; he underſtandeth and knoweth all things, he cauſed you to ſee in a dream your enemies in a ſmall number; had he made them to appear numerous, ye had feared to fight, but he delivered you from fear, he knoweth what is in the hearts of men. When he cauſed you to appear in their view, he made you ſeem few in number, to accompliſh his will, all things depend on God. O ye that believe! make a halt, when you are in view of your enemy's troops, and pray to God with affection, perhaps you ſhall be happy, obey God, and the prophet, his apoſtle; if diſorder and terror ſurpriſe you, you ſhall loſe your reputation; perſevere, God is with them that continue to do well. Be not like them that went out of their houſes with diſſembled joy and hypocriſy, and turn the people from the right way, God knoweth all their actions. The devil cauſed them to find pleaſure in their doings, ſaying to them, None ſhall this day obtain victory over you, I will be with you; and when they beheld the two camps in battalia, he returned on his ſteps, fled, and ſaid, I am innocent of the evil that you commit, I ſee what you ſee not,* I fear the omnipotent God, he is ſevere in his puniſhments. The wicked, and ſuch as were weak in their faith, ſpeaking of the true believers, ſaid, Theſe men glory in their law. It was replied to them, He that relieth on God, ſhall find him to be more powerful than his enemies, and that he is moſt prudent in whatſoever he

* The Turks believe that the devil ſaw the angel fight for Mahomet.

doth. Thou ſaweſt the angels that ſlew the infidels, they did beat them behind and before, and ſaid to them, Taſte the torments of the fire which you have merited, God is not unjuſt to his creatures. The people of *Pharaoh* were infidels; and thoſe that preceded them, contemned the miracles and commandments of God, but he rigorouſly chaſtiſed them, he is omnipotent, and moſt ſevere in his puniſhments; he ſhall deſtroy them that alter the graces he hath given to the people, until they have altered the grace he hath conferred on themſelves. *Pharaoh's* people were infidels, their predeceſſors diſobeyed the commandments of thy Lord; but we deſtroyed them becauſe of their ſin, we drowned them for that they were unjuſt. The wicked are like to beaſts, they ſhall never believe in God. Such as promiſed not to aſſiſt the unbelievers, and violate their promiſe, had not the fear of God before their eyes; if thou meet them in a journey, ſeparate thyſelf from them, their puniſhment purſueth them, peradventure they will conſider it. If you fear that any one will betray you, and be wanting to their word, receive no promiſe from him, neither promiſe him any thing, God abhorreth traitors. Believe not that infidels eſcape the puniſhment of God, return with your whole ſtrength to fight againſt them; the halters of your horſes ſhall terrify the enemies of God, and of you, and of other perſons whom ye know not, but God knoweth them all. Your expenſe for his ſervice ſhall be payed you, and no injuſtice ſhall be done to you. If thine enemies incline to peace, thou ſhalt do ill to incline as they; truſt in God, he underſtandeth what they ſay, and knoweth whatſoever they do; if

they desire to betray thee, God shall protect thee, and all true believers endeavour to unite their hearts. But although thou shouldst expend all the riches of the world, thou shalt not be able to unite them; God shall one day unite them, he is omnipotent, and prudent in all his works. O prophet! the protection of God sufficeth thee, and the righteous that follow thee. Exhort the true believers to fight against infidels. If ye be twenty assembled with resolution and perseverance, ye shall vanquish two hundred infidels; if ye be an hundred, ye shall overthrow a thousand, the unbelievers are ignorant, but God will lighten your burden, he knoweth your weakness; if ye be a hundred true believers, ye shall defeat two hundred infidels; if ye be a thousand, you shall subdue two thousand, by the permission of God; he aideth such as expect his succours with perseverance. The prophet cannot be a prisoner, he shall establish himself on earth with advantage, over unbelievers. Ye desire the wealth of the earth, and God will give you the treasures of heaven, he is omnipotent and wise. If God had not taught you his commandments, ye should have suffered great torments; eat of clean beasts that he hath permitted you to eat, and fear God, he is gracious and merciful to them that have his fear before their eyes. O prophet! say to them that shall be prisoners in thy hands; God knoweth what is in your hearts, he shall reward you for what ye shall have lost, and shall pardon your sins; if you be converted, he is gracious and merciful. If they betray thee, they betrayed God before thee, separate them from the true believers, God knoweth all things, and is most prudent in what he ordaineth. Such

as have believed in God, as have departed from the wicked, as have employed their wealth and perſons to fight for the law of God; ſuch as have protected the prophet, and defended him, are all protectors, and friends to each other; you ſhall have no conſideration of the alliance of the true believers, that deſert not the company of infidels, until they be ſeparated from them. If they require of you ſuccours touching religion, you are obliged to protect them, except againſt ſuch as have confederacy with you, God ſeeth all your actions. The infidels protect each other, if you obey them, great diſorders ſhall enſue, and many ſeditions in the earth. Such as have believed in God, as have deſerted the wicked, as have fought for the law of God, as have eſtabliſhed the prophet, and defended him againſt his enemies, are indeed faithful and true believers, they ſhall receive from God pardon of their ſins, and exceeding great treaſures. Such as having believed in God, have departed from the wicked, and have fought with you, are yours, they ſhall be the heirs of their parents, God hath ſo appointed it, he knoweth all things.

CHAP. IX.

Intitled, CONVERSION,* *containing an hundred twenty and ſeven Verſes, written at* Medina.

Reader, this chapter beginneth not as the reſt, with theſe words, *In the name of God, gracious and merciful;* becauſe theſe are words of peace and ſalvation, and for that in this chapter, Mahomet commandeth to break truce with his enemies, and to aſſault them; many Mahometan doctors have entituled this the chapter of Puniſhment, or Pain. See the expoſition of *Gelaldin*, and that of *Bedaoi*, and *Kitab el tenoir*.

A LETTER patent from God, and his prophet, to the unbelievers, with whom ye have made truce. Travel in ſafety the ſpace of four months; know, ye ſhall not render God impotent, and that he will lay ſhame upon your forehead. Advice for the people, at the day of great pilgrimage, from God, and his prophet. God approveth not the action of them that adore idols, his prophet is innocent from that ſin. If ye repent, ye ſhall do well; if ye abandon the law of God, know, ye ſhall not eſcape the puniſhment of your crime. Preach to the unbelievers, that they ſhall ſuffer grievous torments, except thoſe with whom you have made truce, who fall not from what they have promiſed, and that protect none againſt you. Obſerve exactly until the prefixed time, what you have promiſed them, God loveth them that fear him. When the month of

* The reaſon why the chapter had this title, appears from the firſt verſe. Some, however, give it other titles; and particularly that of *Repentance*; which is mentioned immediately after.

Heram ſhall be paſt, kill them where you ſhall meet them, take them ſlaves, detain them priſoners, and obſerve where they paſs to lay ambuſh for them; if they be converted, if they pray at the time appointed, and pay tithes, leave them in quiet, God is merciful to them that repent. If the infidels demand quarter of you, give them quarter, to the end they may learn the word of God; teach them his commandments, for they are ignorant. How ſhould they have truce with God and his prophet? If they believe neither in the one, nor the other, except them with whom you entered truce in the temple of *Mecca*. If they obſerve their promiſe to you, obſerve what ye promiſed to them, God loveth ſuch as have his fear before their eyes. How ſhall they have truce with you? If they have advantage over you, they will reſpect neither your alliance nor confederacy. They will ſpeak well of you, and contemn you in their heart, the greateſt part of them are impious, they have preferred the riches of this world to the commandments of God, and have hindered the people to follow his law, as if they knew not what they did; they bear no reſpect to the true believers, wherein they are exceedingly to blame. If they turn and make their prayers at the time appointed, if they pay tithes, they ſhall be your brethren in God. I teach the myſteries of faith to ſuch as have underſtanding to comprehend them; if they break their promiſe, and diſturb them of your religion, kill their captains, as perſons without faith, they will perhaps put an end to their impiety. Slay ſuch eſpecially as renounce their faith, who have endeavoured to drive the prophet from *Mecca*, and have begun

to ſlay you ; will you fear them ? Will you be terrified by them ? It is reaſonable that ye fear God ; if ye believe in his law, fight them, God ſhall chaſtiſe them by your hands ; he ſhall render them diſhonorable, and protect you againſt them ; he ſhall fortify the hearts of true believers, and expel melancholy ; he pardoneth whom he ſeeth good, knoweth all things, and is moſt prudent in what he ordaineth. Think ye to be forſaken of God, and that he diſcerneth not them that have fought gallantly for his law, from ſuch as have adored idols, and diſobeyed his prophet ? The true believers abandon not their religion, another time to profeſs it. God knoweth all their actions. Infidels muſt not enter into the temple of *Mecca*, knowing that they are infidels ; the good works which they ſhall do in this world ſhall be unprofitable, and they ſhall dwell eternally in the fire of hell. They that believe in God, and the day of judgment, that make their prayers at the time appointed, pay tithes, and worſhip one God alone, ſhall viſit the temples of his Divine Majeſty ; and ſuch as fear the creatures more than the creator, err from the right way. We have ordained that ſuch as ſhall bear freſh water to pilgrims, and them that ſhall viſit the temple of *Mecca*, ſhall be in the number of them that believe in God, and the day of judgment. Such as fight for the faith are not all equal in graces and merits before God ; he guideth not the unjuſt. Such as have believed in God, as have departed from the wicked, and employed their wealth and perſons to fight for his law, ſhall have a particular degree, and a particular place near to his Divine Majeſty, they ſhall be the more happy. God through his

goodneſs declareth to them, that they ſhall enter into delicious gardens, where they ſhall remain eternally ; there is with God a very great reward. O ye that believe ! obey not your fathers, nor your brothers, that love rather to follow impiety than faith. Such as ſhall obey them, ſhall offend exceedingly ; if your father, your children, your brothers, your wives, your parents, your friends, the wealth that you have gained, the fear of loſing your riches, and apprehenſion of poverty, have more power over you than God and his prophet, and hinder you to fight for the faith, the commandment of God ſhall be executed againſt you. He guideth not the wicked, and hath protected you on many occaſions. Remember the day of battle of *Hanin*, when ye rejoiced in the multitude of your men, it did not advantage you, fear made you find the place too narrow for flight, and ye turned back as vanquiſhed. Remember, that God, at that time, put his prophet, and the true believers, in a place of ſafety, and ſent inviſible troops to chaſtiſe the infidels. He pardoneth ſins as ſeemeth good to him, he is gracious and merciful. O ye that believe in God ! unbelievers are unclean, permit not that they enter into the temple of *Mecca* after this year. Ye have apprehenſion of want, God ſhall enrich you if with his grace, if it pleaſe him ; he is omniſcient and moſt prudent. Fight againſt them that believe not in God, nor the day of judgment, that forbid not to act what God hath prohibited, and his prophet hath forbidden, and that judge not according to the law of truth, wherein they were inſtructed, who heretofore received the written law. They chuſe rather to pay tribute, than

to be converted, therefore are they contemptible. The *Jews* have ſaid, that the ſon of God is moſt powerful; the *Chriſtians*, that the *Meſſiah* is the ſon of God; their words are like to the words of the infidels that preceded them, but God ſhall lay upon them his curſe. Conſider how they blaſpheme, they adore their doctors, and prieſts, and the *Meſſiah* alſo, the ſon of *Mary*, who commanded them to worſhip one God alone; there is but one ſole God. Praiſed be God, there is nothing equal to him. They would extinguiſh the light of God with their mouth, but he ſhall not ſuffer them; he ſhall cauſe it to appear, notwithſtanding it be vexatious to the infidels. He hath ſent his prophet to conduct men into the right way, to preach the law of truth, and to make it eminent above all other laws of the world, againſt the will of idolaters. O ye that truly believe! many of the doctors and prieſts eat unprofitably the ſubſtance of the people, and divert them from the law of God. Declare to ſuch as treaſure up, and expend nothing in pious works, they ſhall ſuffer great torments at the day when the fire of hell ſhall be kindled upon them, it ſhall burn their forehead, ſides and back; it ſhall be ſaid to them, Behold the wealth which ye have treaſured up for your ſouls, taſte the fruits of your treaſures, which ye have amaſſed. When God created the heaven and the earth, he ordained the year of twelve months, amongſt which four are privileged. Offend not God, eſpecially in thoſe months; fight at all times againſt unbelievers, as they will fight againſt you, and know that God is with them that have his fear before their eyes. Sloth and forgetfulneſs abound in impiety; God miſlead-

eth through negligence the unbelievers, that prefer one month to another, in imitation of what is commanded. They permit to do what God hath forbidden, and delight in the malice of their actions, but God is not the guide of the wicked. O ye that believe! wherefore have ye inclined to the earth? Why did ye prefer the wealth of this world to that of paradiſe, when you were commanded to go forth of your houſes to fight for the law of God? The riches of this world are contemptible, if you conſider thoſe of heaven; if you leave not your houſes to fight with the prophet, God ſhall ſeverely puniſh you, and put other perſons in your places; you ſhall not protect the prophet, God alone is his protector; he protected him when he went out of *Mecca*; he, with his companion, they being both in a cave, he ſaid to his companion, Afflict not thyſelf, God is with us. He hath defended and ſuccoured us by inviſible troops; he hath debaſed the word of unbelievers, and exalted that of true believers; he is omnipotent and wiſe. Fight according to your power for the law of God, you ſhall do well if you have knowledge to underſtand it; if you require the wealth of this world, honour, and reputation, they are not far from you, they follow you at hand, but the puniſhment of crimes and miſery are as yet far remote from infidels; they ſwear by the name of God, that they were unable to go out of *Mecca* with the prophet, in which they deſtroy their ſouls, for God knoweth them to be liars. Excuſe them not, that thou knoweſt not them that ſpoke truth, and thoſe that were liars. True believers will not excuſe themſelves from fighting, or employing their wealth and perſons for the law of

God; he knoweth ſuch as fear him. They that believe not in God, neither the day of judgment, refuſe to go with thee; they doubt the myſteries of faith, but ſhall continue in their doubt, to their confuſion; had they inclined to go out againſt the enemy, they had arms to perform it; God contemned their going out, rendered them negligent, and cauſed them to remain with the ſick, the women, and children; had they gone forth with you, they had brought with them more of diſorder than affection to the ſervice of his Divine Majeſty. They hate you, nevertheleſs you hearken to them. God knoweth them that are to blame, they hated thee heretofore, accuſed thee of their miſchief, until, through the permiſſion of God, the truth appeared againſt their will. Many of them ſaid, Excuſe us, and ſcandalize us not, and they fell themſelves into ſcandal and impiety; but hell is the habitation of thoſe wicked perſons. If good happen to you, they are diſcontented; if evil befal you, they ſay, They took heed to themſelves, and foreſaw it, and depart from you with joy. Say unto them, Nothing befel us, but what God had ordained, he is our Lord; all true believers are reſigned to the will of his Divine Majeſty; ſay unto them, Will ye expect, that one of the two graces (either victory or martyrdom) befal us? We will expect with you, until God hath chaſtiſed you by our hands; expect, we will expect with you. Say unto them, Expend through force or affection for the glory of God; your works ſhall not be accepted of him, becauſe you are infidels, your alms ſhall be unprofitable, for that you believe not in God, nor in his prophet; ye praiſe not God, but with negligence, and with regret

for what you ſpend for his ſervice. Be not then amazed at the quantity of their treaſures, neither the number of their children; God ſhall make uſe of them to puniſh them in this world, and ſhall deſtroy them with their wickedneſs. They ſwear by the name of God, that they are yours, and are not, and fear to be diſcovered; if they meet with any den, cave, or houſe, wherein to hide them, they ſpeedily repair thither. There be of them that ſay, It is ignominious to give alms; if they give alms, it is with choler. If they gave them for the love of God and his prophet, they would ſay, God is our benefactor; he will give us through his grace, and to the prophet, whatſoever ſhall be neceſſary; our hope is in him. Alms are appointed for the poor, for them that recommend themſelves to God, to redeem ſlaves, or ſuch as are in debt, and neceſſitous. God knoweth all things, and is moſt prudent in what he ordaineth. There be among them, who deprave the prophet, and ſay, He ſhall underſtand what we ſay; ſay unto them, Should it be to you a great advantage to hear well? The prophet believeth in God, and teacheth true believers the truth; the mercy of God is for them that believe in his Divine Majeſty; ſuch as detract from the prophet, ſhall feel grievous torments; they ſwear by the name of God, that they deſire to content God and his prophet; it is reaſonable that they content them, if they be good men; know they not, that ſuch as tranſgreſs the will of God, and that of his prophet, ſhall be eternally damned? The wicked fear leſt God ſhould diſcover to the righteous the malice that they conceal in their ſouls, and that they contemn them. Say unto them, Ye ſhall

be contemned, for God bringeth to light what you fear. If you queſtion them concerning what they ſay, they will anſwer for excuſe, that they had no evil intent, and that they but jeſt; ſay unto them, Will you jeſt with God, with his commandments, and his prophets? There is no excuſe for you, ye are truly impious; if God pardon any one of you, he ſhall rigorouſly puniſh ſuch as perſiſt to offend him. The wicked teach among them impiety to their poſterity, they depart from the truth; they go hand in hand, and agree to diſobey God; they forget God, and God forgetteth them; he hath prepared hell for them, where they ſhall remain eternally; he hath curſed them, and they ſhall feel the torment of infinite pains. The wicked that were before you, ſhall undergo them like you, they were more powerful than you, they poſſeſſed ſtore of wealth, and had many children, they poſſeſſed part of their ſubſtance, and ye poſſeſs yours, as did your predeceſſors; ye were plunged in impiety, as they were plunged; but the good works that they have done in this world, ſhall be to them unprofitable, and at the day of judgment they ſhall be in the number of the miſerable. Have they not known the hiſtory of their predeceſſors, the hiſtory of the people of *Noah*, of *Aad*, of *Temod*, of *Abraham*, and the cities that were ſubverted? The prophets preached to them the commandments of God, who did them no injuſtice; they drew affliction on themſelves through the enormity of their crimes. The true believers mutually obey each other; they command to do what things are honeſt, prohibit to act what is not approved; they make their prayers at the time appointed,

diſtribute tithes, obey God and his prophet; God ſhall remit to them their ſins, he is omnipotent, and hath promiſed to them gardens, wherein flow many rivers, and a habitation full of content in *Eden;* he hath promiſed them his grace, which is the perfection of felicity. O prophet! fight againſt the infidels, fortify thyſelf againſt them, hell ſhall be their habitation; they ſhall ſwear by the name of God, that they have not traduced thee; nevertheleſs they have detracted, and uttered words full of impiety. They have denied to have been enriched through the grace of God, and of his prophet; if they turn, they ſhall do well; if they abandon the faith, God ſhall puniſh them in this world, and in the other, with grievous torments, and on the earth they ſhall find no protector. There be of them, who have inclined to capitulate with God, and have ſaid, If God doth good to us, we will believe in him; when he did good to them, they were niggards, and avaricious; they have erred, and diſobeyed his commandments, but he chaſtiſed them, becauſe of their impiety. He hath imprinted it in their hearts until the day of judgment, for that they have diſobeyed him, becauſe they violated their promiſes, and by reaſon of their lies. Know they not that God underſtandeth what they conceal in their hearts, and that he knoweth what is preſent, paſt, and future? There be of them, who deride the true believers, that give alms according to their power; God ſhall deride them, and they ſhall feel the rigour of eternal pains; implore pardon for them, or implore it not, when thou ſhalt beg ſixty and ten times pardon for them, God ſhall not pardon them, becauſe they are in-

grateful towards him, and his prophet; God doth not guide them that disobey him. They rejoiced to be left behind the prophet, when he went to fight for the service of God, they had an aversion to fight, and to employ their persons and goods for the service of his Divine Majesty; they said, We will not go out of our houses with this heat. Say to them, Hell is much more hot, could you comprehend; they shall laugh a little in this world, and shall weep much in the other, for a punishment of their sins. If thou meet them, and they demand permission to go out with thee, to fight for the faith; say unto them, You shall not go out, neither shall ye ever fight against the enemy with me. Ye were slothful and cowards the first time, remain with the unbelievers; pray not for them after their death, and stay not at their tombs, because they believed neither in God, nor his prophet, and died in their wickedness. Be thou not astonished, neither at the abundance of their wealth, nor the number of their children; God will make use of them to chastise them in this world, and will destroy them in their impiety. When command was sent to them to believe in God, and fight with his prophet, the most powerful among them desired thee to excuse them, and said, Leave us with them that continue in their houses, and desire to remain with the sick, the women and little children. God hardened their hearts, and they shall never learn the truth. The prophet and true believers that were with them, and fought, and employed their persons and goods for the service of God, shall be blessed; he hath prepared for them gardens, wherein flow many rivers, with perfection of felicity. Some of the

Arabians came to excuſe themſelves of going to the war, and ſuch as renounced God and the prophet, remained in their houſes, but they ſhall ſuffer grievous torments becauſe of their wickedneſs. The ſick, the impotent, and thoſe that want means to be preſent at the war, offend not God in abiding in their houſes, provided they be faithful to his Divine Majeſty, and his prophet. The righteous are not obliged to do but what is in their power; God ſhall be to them gracious and merciful. Such as did repair to thee to fight, and whom thou didſt diſmiſs for want of occaſion, did not offend God; they returned to their houſes with tears in their eyes, with diſcontent to have wanted means to employ in the ſervice of his Divine Majeſty. The war is appointed to ſuch as intreat thee to exempt them that are rich, and have wealth to ſubſiſt, they require leave to remain with their wives and children, God hath hardened their hearts, and they know it not; they ſhall come to excuſe themſelves, when thou ſhalt meet them. Say unto them, Excuſe not yourſelves, I do not believe you. God hath given us to underſtand your news, he and his prophet likewiſe hath rendered your good works vain and unprofitable; ye ſhall one day appear before him that knoweth what is paſt, preſent and future, he ſhall cauſe you to remember whatſoever you have done, and ſhall puniſh you according to your demerits. They ſhall conjure by the name of God, when you approach them to depart from them; depart from them, they are full of uncleanneſs, hell ſhall be their habitation, where they ſhall be tormented for their crimes. They ſhall beſeech you to love them; if you love them,

know that God abhorreth them that disobey him. The *Arabians*, who observe not the precepts which God hath sent to his prophet; are ye more impious and ingrateful than they? God knoweth all things, and is most prudent. There be persons among the *Arabians*, who account it lost money that they expend for the service of God, and protract their departure, to retard yours, and make you to attend; the wheel of misery is upon them, God understandeth whatever they say, and knoweth all their actions; there be among them who believe in God, and the day of judgment; they esteem that their expense for the service of God draweth them nigh to his Divine Majesty, and they implore the prophet to pray for them; God shall give them his mercy, he is gracious and merciful to them that obey him. They that first arrived at *Medina*, the first of them that went out of *Mecca*, to depart from the wicked, such as were at the battle of *Beder*, and such as imitated them in well doing, shall enjoy the grace of God; he hath prepared for them gardens, wherein flow many rivers with supreme felicity. There be *Arabians* about you, and in *Medina*, they affect impiety; you know them not, but I know them all, I will chastise them twice on earth (to wit, through ignominy and death) and they shall feel in the other world exceeding great torments. Others there be that confess their sins, and who do good and evil works; peradventure God will pardon them, he is altogether gracious and merciful; take of their substance for alms, thou shalt render them righteous, and shalt purify them; pray for them, thy prayers shall procure them the mercy of God, he understandeth and

knoweth all things. Know they not, that God accepteth the converſion of his creatures, that their alms are pleaſing to him, and that he is gracious and merciful? Say unto them, Do what ſhall pleaſe you; God, his prophet, and the true believers ſhall ſee what you do, you ſhall one day appear before him, who knoweth the preſent, paſt, and future; he ſhall make you to know whatſoever ye have done, and ſhall chaſtiſe you after your demerits. There be others that attend the pleaſure of God, either his grace or his wrath, his puniſhment, or his mercy; God underſtandeth what is in their ſouls, and is moſt wiſe. They that accounted, that the temple built by unbelievers, to ſeduce the righteous, to diſtinguiſh the wicked from the good, and to obſerve ſuch as had before fought againſt God, and againſt his prophet, is the temple of his Divine Majeſty, ſwear that they deſire to do well, and that their intention is moſt honeſt; but they are liars, and God ſhall be witneſs of their falſhood. Make not thy prayers in that temple, make thy prayers in the temple founded on the fear of God, that is reaſonable; there be perſons in that temple who deſire to be purified, God loveth ſuch as have a clean ſoul. Who is he that buildeth beſt, he that foundeth his building upon the fear of God, or he who layeth his foundation upon the brink of a ditch of ſand, which falleth, and ruineth itſelf? They who eſteem the temple built by unbelievers to ſeduce the people, to be the temple of God, ſhall be with that temple, and with the infidels that built it, be burnt in the fire of hell. God guideth not the unjuſt, their building ſhall ſerve only to torment them; God knoweth their deſign,

and is moſt wiſe. He purchaſeth of true believers their ſouls and goods, and giveth them paradiſe; if they be ſlain, or if they ſlay when they ſhall fight for the faith, they ſhall have what he hath promiſed to them in the old teſtament, the goſpel, and in the *Alcoran*. Who better ſatisfieth what he hath promiſed than God. Declare to them that they have made a good purchaſe, they have gained the height of felicity. Such as are firm in their faith, who pray, honour and worſhip God, who obſerve his commandments, and all true believers, ſhall enjoy the delights of paradiſe, with all manner of content. The prophet, and true believers, ought not to aſk pardon of God for infidels, notwithſtanding they be their parents, having had knowledge that they are damned becauſe of their infidelity. *Abraham* prayed not for his father, until he had promiſed him to adore one God alone; when he knew his father to be an enemy to God, he declared himſelf an enemy to his ſin, he ceaſed praying for him, although he was exceeding charitable, and patient in his affliction. God miſleadeth not them that he hath put into the right way, he giveth them to underſtand what they ought to do, he knoweth them that deſerve to be ſeduced, and ſuch as merit to be guided through the right way. The kingdom of heaven and earth is God's, he giveth life and death to whom he ſeeth good. Who, except God, ſhall protect you? He hath given his grace to the prophet, and to ſuch as followed him in his affliction, although it wanted but a little, that the hearts of many of them inclined not to the party of the unbelievers, but he pardoneth them; he hath been gracious and merciful to three perſons who

deſerted the prophet, and were ſorry for their error; they knew there was no ſure refuge, but in God, he pardoned them, when they were converted, he is gracious and merciful to ſuch as repent. O ye that believe! Fear God, be righteous; the inhabitants of *Medina* and the *Arabians* that dwell about that city, ought not to contradict the will of the prophet of God, neither diſlike what he approveth, becauſe they have endured neither thirſt, nor pain, nor anguiſh, for the ſervice of his Divine Majeſty; they have not been trampled under foot by their enemies, they ſhall irritate the infidels, and ſhall receive no diſpleaſure; on the contrary, they ſhall acquire merit, and perform a good work. God doth not deprive them of recompenſe that do well, he ſhall write down their expenſe for his ſervice, and the number of the idols that they ſhall deſtroy, for reward of their good works. It is not neceſſary that all the faithful go to the war; it is ſufficient, that of every lineage, and of every nation, there go a party, while the reſt ſhall learn the laws and myſteries of faith, to inſtruct their companions when they ſhall return from their voyage, perhaps they will fear the chaſtiſement of God. O ye that believe in God! fight againſt them that would cauſe you to be defiled in impiety; be valiant and know that God is with them that have his fear before their eyes. When God cauſed to deſcend from heaven any chapter of the Alcoran, ſome of them ſaid, through diſdain, that will encreaſe the faith of this people. Certainly it encreaſeth the faith of true believers, it rejoiceth them, and enflameth the wrath of his Divine Majeſty upon infidels, who perſiſt in their pollutions, and die in their

wickedneſs. They know not that God trieth the good once or twice a year; they will not be converted, it is loſt time to preach to them. When God ſent from heaven any chapter of the *Alcoran*, they beheld each other, and ſaid, Doth any one ſee us? They returned in their impiety, and God turned their heart from the right way, for that they would not learn the truth. God hath ſent you a prophet of your own nation, who, with paſſion, deſireth to deliver you from your obſtinacy, and is extremely affected to inſtruct you in the way of ſalvation; God is mild and pitiful towards true believers. If they abandon the faith, ſay unto them, God is my protector, there is but one ſole God, I recommend myſelf to the will of his Divine Majeſty, he is the Lord of the majeſtic throne.

CHAP. X.

Intitled, JONAS,* *containing an hundred and nine Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am God the merciful. The precepts contained in this book proceed from the omnipotent. Do the people wonder that we have inſpired a man to preach to the wicked the torments of hell, and to declare to true believers, that they ſhall find true what their Lord to them hath promiſ-

* This prophet is ſpoken particularly of towards the end of the chapter.

ed? The wicked ſay, That it is but ſorcery and enchantment. Certainly God is your Lord, who created heaven and earth in ſix days, and ſitteth on his throne, diſpoſing all things. No man intercedeth for his neighbour without his permiſſion; he is your God and your Lord, worſhip him alone. Will ye not conſider it? you all ſhall be one day aſſembled before him; he promiſed with truth, that he will cauſe men to die, and raiſe them again, to recompenſe ſuch as have believed in his law, and done good works. The unbelievers ſhall drink a boiling drink, and ſhall endure great torments becauſe of their impiety. He it is that gave light to the ſun, and brightneſs to the moon, that created the ſigns to know the number of years, the account of months, and of whatſoever he hath created theſe things teach with truth. The miracles of his Divine Majeſty, to ſuch as have knowledge to underſtand them; the difference of day and of night, and what God hath created in heaven and in earth, are marks of his unity to them that have his fear before their eyes. They who believe there is no reſurrection, ſuch as place their content in the wealth of this world, they that truſt in their riches, and that are ignorant of the commandments of God, ſhall be precipitated into the fire of hell becauſe of their ſins, and the true believers ſhall be conducted by his Divine Majeſty into delicious gardens, wherein flow many rivers; they ſhall there find whatever they ſhall deſire, and ſhall ſay at the beginning of their prayers, Praiſed be God; afterwards they ſhall ſay, Salvation be to God; and at the end of their prayers, Praiſe be to God, Lord of the univerſe. Although God doth ſometimes ſuddenly chaſtiſe

men, he always attendeth the time of their deſtiny. I will leave them that ſhall not believe in the reſurrection, in their errors, to their confuſion. When man is afflicted, he invoketh us ſtanding, ſitting, lying, and in all poſtures; and when we have delivered him from his affliction, he perſiſteth in his wickedneſs. It ſeemeth good to the wicked to do in this manner; we deſtroyed their predeceſſors, when they believed not in the prophets, neither obeyed the precepts that we ſent them, and have eſtabliſhed you on the earth in their place after them, to ſee your deportments. When thou teacheſt our commandments to them that believe not in the reſurrection, they ſay, that the precepts of the *Alcoran* are altogether contrary to what thou preacheſt, and that thou haſt altered them. Say unto them, I have no will to alter them of myſelf, I do but what is inſpired into me of God, I fear to be puniſhed at the day of judgment, ſhould I diſobey his Divine Majeſty. Say unto them, Had it pleaſed God, I had neither read nor taught you his commandments, I ſojourned a long time with you before I taught you; will you not learn them? Who is more unjuſt than he that blaſphemeth? God doth not aid the infidels that worſhip what can neither benefit nor hurt them, and ſay, their idols ſhall intercede for them; will you inſtruct God in any thing that he knoweth not, of what is in heaven or in earth? Praiſed be God, he hath no companion. Men were all of one religion before infidelity took place; and if God had not ſaid that he would defer the puniſhment of the wicked unto the day of judgment, he had already deſtroyed them in this world, becauſe of their impiety. They ſay, We will not believe in

the prophet, if God make not ſome miracles to appear in him. Say unto them, God knoweth what ſhall be; expect, I will expect with you. When we gave them to taſte of content after their affliction, they had ſubtilty upon our commandments. Say unto them, God is more ſubtile than you, his meſſengers ſhall write your ſubtilties; he it is that made men to travel upon the earth and ſea; it is he that ſendeth them a favourable wind to rejoice them in their ſhips; when tempeſt ſurprizeth them, they believe that the waves will overwhelm them. Then they invoke God, with deſire to embrace his law, and ſay, If God doth deliver us from this danger, we will believe in his unity, and return him thanks for this mercy; and being delivered from peril, perſiſt in their wickedneſs. O people, you draw miſchiefs on yourſelves, you require nothing but the wealth of this world, you all ſhall appear before us to be judged according to your works. The life of the world is like to the rain, which we cauſe to deſcend from heaven; it cauſeth with mixture all ſorts of herbage to ſpring forth, for the nouriſhment of men and beaſts. When the earth is adorned with flowers, and enriched with its fruits, the inhabitants oftentimes believe they have the power to cauſe their production; then ſend we our chaſtiſements day and night upon the earth, and render it as mown, and as if the day before it had brought no fruit. Thus do I diſcover myſteries to ſuch as have knowledge to comprehend them. They beg their ſalvation of God; he ſaveth, and putteth in the way of ſalvation whom it pleaſeth him. He ſhall not cover the viſage of them that have done good works, they ſhall appear without ſhame, and

dwell in paradiſe, where they ſhall remain eternally. And ſuch as ſhall have done evil, ſhall be puniſhed after their demerits, they ſhall be covered with ſhame, and none ſhall be able to protect them; they ſhall be as if a great part of the obſcurity of the night had covered their countenance, they ſhall be condemned to the fire of hell, where they ſhall dwell eternally. Think on the day wherein we will aſſemble all the world, and will ſay to the infidels, Hell ſhall be your habitation; where be the idols you adored? we have ſeparated you from each other. Their idols ſhall ſay to them, You have not worſhipped us, God is witneſs; was there any thing between us and you, that rendered us ignorant of your adorations? That day ſhall every one ſee what he hath done, and know that God is truth itſelf; their idols ſhall be ſeparated far from them, and they ſhall underſtand their blaſphemies. Say unto them, Who enricheth you with the wealth of heaven and earth? Who cauſeth life to come out of death, and death out of life? Who diſpoſeth all things in the world? They ſhall anſwer, It is God. Say unto them, Why have you not therefore his fear before your eyes? God is indeed your Lord; what is there after the truth, but falſhood? How will you depart from his law? His word ſhall be accompliſhed againſt infidels. Say unto them, Have your idols the power to cauſe men to die, and to riſe again? God cauſeth them to die, and to riſe again. How ſhall they be able to blaſpheme after theſe reaſons? Say unto them, Are your idols able to conduct you into the right way? God guideth the people into the way of ſalvation. Who ought rather to be followed, he that guideth the people in-

to the right way, or he that misleadeth them? What reason have ye to follow the evil way? The greatest part of them follow but their own opinion; but their opinion is not conformable to the truth. God knoweth all their actions. There is no falshood in the *Alcoran;* it confirmeth the ancient scriptures; and perspicuously explaineth them; there is no doubt, but it proceedeth from the Lord of the universe. They say *Mahomet* hath invented this book. Say unto them, Come and bring any thing that resembleth it in doctrine and eloquence, and call the idols which ye adore, we shall see if you are sincere. On the contrary, they have blasphemed, and have talked of what they understood not, when they heard the exposition of the *Alcoran.* Thus did their predecessors. But consider what is the end of the unjust. There be among them who will believe in this book, and others that will not believe. Thy Lord knoweth them that defile the earth. If they slander thee, say unto them, I will answer with my actions, and ye shall answer with yours; ye are innocent of what I act, and I am innocent of what ye do. There be persons among them that have inclination to hear thee; but art thou able to cause the deaf to hear? Should they not be deaf, they would learn nothing. Others there be who look towards thee; but art thou able to guide the blind? Should they see clearly, they would not follow the right way. God doth no injustice to men; they do injury to themselves through the enormity of their offences. I will cause them to rise again at the day of judgment, as if they had remained but one hour of a day in the grave. They shall know each other; and the wicked,

who have not believed in the reſurrection, ſhall be damned. I will ſhew thee many of them whom I will chaſtiſe; I will cauſe thee to die before they be chaſtiſed, and they all ſhall appear before me to be judged. God is witneſs of their actions, he ſhall puniſh them according to their demerits. Every nation of the world hath had a prophet ſent from God, who hath judged with reaſon, and without injuſtice, the differences that were among them touching religion. They have ſaid, At what time ſhall the wrath of God appear? Say unto them, I, of myſelf, can neither procure good nor evil, if God doth not permit it. Every one hath his deſtiny; when the time of their deſtiny arriveth, they can neither retard or advance it one hour. Have ye conſidered the puniſhment which God heretofore ſent by day and by night againſt the wicked? When ye felt it, ye believed it, and fell into it headlong. It ſhall be ſaid to the wicked at the day of judgment, taſte eternal torments. Shall you not be puniſhed according to your demerits? They will aſk of thee if the pains denounced againſt the wicked, and if the reſurrection, be matters of truth? Say unto them, Yes, my Lord is moſt exact in his words, and all the treaſures of the world ſhall not be able to redeem one ſoul. They ſhall repent of their ſins, when they ſhall feel the puniſhment of their offences, but ſhall be condemned without injuſtice. Whatſoever is in heaven and in earth appertaineth to God; he is exact in his promiſe, yet the greateſt part of the world do not know him. He it is who cauſeth to die, and giveth life, and ſhall aſſemble men at the day of judgment. O people! God hath ſent you inſtructions and remedies for your infirmi-

ties; he hath ſent a guide to conduct true believers into the way of his mercy. It ſhall be to them of more advantage than the treaſures that they accumulate. Have ye conſidered the good things which he hath created for you? Ye have appointed one part to be eaten, and have prohibited to eat of another. Hath God permitted you to blaſpheme againſt him? The opinion of ſuch as blaſpheme againſt God ſhall be but miſery at the day of judgment. God is full of goodneſs for the people; but moſt of them are ingrateful. In whatſoever place thou art, whether thou teach what is contained in the *Alcoran*, or whether thou labour, I am always preſent. Nothing is concealed from thy Lord, of whatſoever is in heaven and earth; be it great or little, all is written in the intelligible book, that explaineth all things. There needeth no fear for ſuch as recommend themſelves to God, they ſhall be exempt from the pains of hell. The true believers, who have his fear before their eyes, ſhall ſuffer no torments in the other world. It is declared to them on earth, that they ſhall have all content; the word of God admits of no alteration; they ſhall enjoy perfection of felicity in paradiſe. Afflict not thyſelf for the words of the impious; virtue proceedeth from God, he underſtandeth and knoweth all things; whatſoever is in heaven and in earth appertaineth to him. They who worſhip idols, follow but their opinion, and are liars. God hath created the night for repoſe, and the day for labour. Such as hear his word, find therein marks of his omnipotency. They have ſaid, Do ye believe that God hath a ſon? Praiſed be God, he is moſt rich, and hath no need of any perſon; he poſſeſſeth whatſoever

is in heaven and earth. You have no reaſon in what ye alledge ; will you ſpeak of God what ye know not ? God doth not aid in this world them that blaſpheme againſt him ; he ſhall cauſe them to feel after their death great torments, becauſe of their impiety. Inſtruct them in the hiſtory of *Noah*, how he ſpake to his people, and ſaid, O people ! if my abode with you, and the preaching of the commandments of God be irkſome to you, know that all my ſupport is in God. Aſſemble your doctors, with your idols, and conceal not what you do. Go whither you will, ye ſhall find none to protect you. If ye contemn my inſtructions, I require not of you a reward of my pains ; I deſire to receive of none other than God the omnipotent, and recommend myſelf to the will of his Divine Majeſty. They ſlandered *Noah* ; then did we ſave him in the ark, and them that were with him. We prolonged their poſterity on earth, and drowned the wicked. Conſider the end of ſuch as heard the word of God, and contemned it. We ſent to them other prophets after *Noah ;* they made them to ſee miracles, and gave them moſt ſalutary inſtructions ; but they did not believe in what they had no will before to believe. Thus I harden the heart of the wicked. We after them ſent *Moſes* to *Pharaoh* and his ſubjects with our miracles ; they aroſe againſt our commandments when the truth was preached to them, and ſaid it was but magick and enchantment. *Moſes* ſaid to them, Will you ſay that the truth is ſorcery ? God doth not aſſiſt magicians and ſorcerers. They ſaid, Art thou, with thy brother, come to divert us from the religion of our fathers, and to be eſteemed on earth ? We will believe in thy words. Then

Pharaoh commanded to ſummon the moſt ſkilful of his magicians. They being aſſembled, *Moſes* ſaid to them, Caſt down what ye have a will to caſt down on the ground. Having caſt down their cords and ſtaves, *Moſes* ſaid to them, Know ye none other thing but magick? God ſhall render it vain and unprofitable. He abhorreth ſuch as defile the earth; he confirmeth the truth through his word, although it be againſt the will of the wicked. Few men believed in *Moſes*, becauſe of their fear to diſpleaſe *Pharaoh* and his miniſters. *Pharaoh* was powerful on earth, and in the number of the wicked. *Moſes* ſaid, O people! if ye believe in God, reſign yourſelves to his will. They anſwered, All our confidence is in God. Lord, do not thou abandon us to the malice of the unjuſt. Deliver us through thy mercy from the hands of infidels. We inſpired *Moſes* and his brother to dwell ſome time in *Egypt* with their people, and to make oratories in their houſes, therein to make their prayers, and preach to true believers. Lord, ſaid *Moſes*, thou haſt enriched *Pharaoh* and his people in this world; they go aſtray from the way of thy law; confound their riches, and harden their hearts; they will not believe until they ſee thy judgments, and feel the effect of thy wrath. He ſaid, I have heard the prayers of you both. Be faithful in your embaſſy, and follow not the way of the ignorant. We gave paſſage through the ſea to the children of *Iſrael*. *Pharaoh* purſued them with hatred and envy, until his people were drowned. Then ſaid *Pharaoh*, Believe there is none other God, but the God of the children of *Iſrael*, and I wholly recommend myſelf to his will. Thou doſt now believe in God, O *Pharaoh*! and wert

before disobedient to his commands, filling the earth with thy enormities; I have delivered thee from this peril, that thou mayest be an example to posterity; for many among the people are ignorant of my omnipotency. We gave the children of *Israel* to dwell in places full of delights, and enriched them with the good things of the earth. They knew the differences that arose among them touching religion; thy Lord shall judge them at the day of judgment. If thou doubtest what we have taught thee, repair to them that have read the scripture before thee. What thy Lord hath taught thee, is most true; be not thou of them that doubt, neither of such as derogate from the commandments of God; thou shalt be in the number of the wretched. Those whom God will chastise, shall not believe in his Divine Majesty, should they behold all the miracles of the world, until they see the torments of hell. The faith is exceeding profitable to the cities that have received it. When the inhabitants of the city of *Jonas* embraced it, we delivered them from our punishment, we delivered them from ignominy, and enriched them until the time appointed. If it pleased thy Lord, all the world should believe in him. Wilt thou abhor the people until they believe in God? No man can embrace the faith without his permission; he sendeth his indignation against them that disobey his commandments. Say unto them, Consider all that is in heaven and earth; miracles and preaching are of no use to such as will not believe. Shall they expect what their predecessors expected? Say unto them, Expect, I will expect with you. I will deliver my prophets and the true believers from the torments of hell. It

is reaſonable that I deliver them that obey my commandments. O people! who cauſeth you to doubt of the law which I teach you? I will not worſhip the idols that you adore; I worſhip one God alone, who ſhall cauſe you all to die. I will embrace his law; it commandeth to profeſs his unity. I am not of them that ſay he hath a companion equal to him. Adore not what can neither benefit nor hurt thee; if thou do it, thou ſhalt be in the number of the unjuſt. If God will afflict thee, none can deliver thee from affliction. If God will do good to thee, none can deprive thee of his grace; he hath given it to whom ſeemeth good to himſelf; he is gracious and merciful. O people! God teacheth you the truth. Whoſoever ſhall follow the right way ſhall ſave his ſoul; and whoſoever ſhall go aſtray, ſhall deſtroy it. I am not your tutor; I do but what is inſpired into me; I have patience in my perſeverance; I will expect the judgment of God; there is no better judge than he.

CHAP. XI.

Intitled, Hod,* *containing an hundred twenty and three Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am the merciful God. The ſigns contained in this book are moſt true; they proceed from the

* The ſtory of which prophet is repeated in this chapter.

moſt wiſe, who knoweth all things. Worſhip ye but one God alone. I preach to you from him the torments of hell, and declare the joys of paradiſe, that ye may implore pardon of his Divine Majeſty, and be converted. He ſhall give you an happy life in the world, until the time appointed, and ſhall reward every one according to his works. I fear, leſt you ſhould be chaſtiſed at the day of judgment. If you forſake the right way, you ſhall all be aſſembled before God to be judged. The heart of the impious inclined to hatred of the prophet, and they would have concealed themſelves for ſome time from God. They are covered with their garments, that they may not be known; but God knoweth what is in their ſouls, he underſtandeth whatſoever they conceal, and whatſoever they make manifeſt. All the creatures of the world live of his grace. He knoweth the place of their repair, and the place where they muſt die; all is written in an intelligible book, that explaineth all things. He it is that created heaven and earth in ſix days; his throne was before upon the waters. The *Alcoran* exhorteth you to well doing. If thou ſayſt to the wicked that they ſhall riſe again after their death, they will ſay it is but witchcraft and ſorcery. If we retard ſome time to chaſtiſe them, they ſay, there is no puniſhment for their crimes; but they ſhall not avoid it in the day when it ſhall appear, and they ſhall feel the rigour of the pains which they contemn. If we confer riches and health on the impious, and deprive them of them, they deſpair in their impiety. If we give them good after their evil, they ſay miſery hath forſaken them; they rejoice, and become arrogant. Such as are humble and patient in their

afflictions, and do good works, ſhall obtain pardon of their ſins, and a very great reward. Perhaps thou wilt forget to teach ſomething of what I have inſpired into thee, and be afflicted, becauſe they ſay that what thou ſpeakeſt ſhall bring thee no profit. Certainly thou art ſent only to reprove them of their ſin; thy Lord is omnipotent, and ſhall chaſtiſe them after their demerit. Aſſuredly they will ſay thou haſt * forged the *Alcoran*, and that it is of thy invention. Say unto them, Come and bring with you ten chapters of your invention like to the *Alcoran* in inſtruction and eloquence, and call to your aid the idols that ye adore, if ye be righteous; if they hear not your prayers, neither afford you ſuccours, know then that the *Alcoran* deſcended from heaven, through God's permiſſion, and that there is but one ſole God. Will ye not truſt in him? I will beſtow the riches and honours of the earth on many perſons that affect them; and in the end they ſhall be confined in the fire of hell, and the good works that they ſhall do in this world ſhall be unprofitable in the other. They who obſerve what God hath ordained, ſtudy the *Alcoran*, and believe that it proceedeth from his Divine Majeſty, to teach the right way, and to obtain his mercy, as before it was the book of *Moſes*. Such as ſhall believe in the *Alcoran* ſhall be happy; doubtleſs the fire of hell is prepared for the infidels who will not believe therein; but the greateſt part of the world is incredulous. Who is more impious than they that blaſpheme againſt God? Such men ſhall not ſee his face. The angels ſhall ſay at the day of judgment, Behold them that have been

* Controve, ſupra.

impious, a curſe is upon them, and upon the unjuſt, that have miſled the people from the right way ; they were indeed infidels. Such men ſhall not eſcape the puniſhment of their crimes on earth ; they ſhall find none that is able to protect them but God; he ſhall augment their pains, becauſe they would not abandon their wickedneſs, neither receive the light of faith. Such are miſerable men, their idols ſhall not afford them ſuccours, they doubtleſs ſhall be eternally damned, and ſuch as ſhall believe in God, do good works, and be converted, ſhall dwell for ever in paradiſe. The wicked are as deaf and blind, and the true believers are like thoſe who have good ſight and perfect hearing. Shall they be in parallel to each other ? Will you never conſider it ? We ſent *Noah* to reprove men for their ſins ; he ſaid to them, Worſhip but one God alone, otherwiſe I fear ye ſhall be chaſtiſed at the day of judgment. The doctors of the infidels anſwered him, We ſee thee to be a man, like us, and that ſuch as follow thee are poor people, blind, and without counſel. We perceive not that thou haſt any grace, that ought to prefer thee to us ; contrariwiſe, we believe thee to be a liar. He ſaid, O people ! know ye not that God hath taught me what I preach to you, that he hath given me the grace of prophecy, and deprived you of it ? Shall I exhort you to acknowledge his grace, ſeeing you abhor him ? O people I require no recompenſe of you for my pains, God will reward me largely ; I deſire not to baniſh true believers from my company, they ſhall one day appear before their Lord, but I perceive that ye are ignorant. O people ! who ſhall hinder God to puniſh me, if I abuſe true believers ?

Will ye not conſider it ? I ſay not that I poſſeſs the treaſures of God, I know not what ſhall be ; I ſay not that I am an angel ; I ſay not to them whom you contemn, that God ſhall enrich them, God knoweth what is in their ſouls. Should I maintain ſuch diſcourſe, I ſhould have great blame. They ſaid, O *Noah !* we have a long time diſputed together ; if thou art ſincere, let us ſee the pains which thou preacheſt to us. God, ſaid he, when it ſhall pleaſe him, ſhall cauſe you to ſee them, you ſhall not eſcape them, my inſtructions ſhall be to you unprofitable. If God will prove you, he is your Lord, and you ſhall one day be aſſembled before him to be judged. Will the unbelievers ſay, that thou haſt forged the Alcoran, and that it is of thine invention ? Say unto them, If I have invented it, ſin will be upon me, and I am innocent of your blaſphemies. God inſpired into *Noah*, that none ſhould believe in his words, but ſuch as had already believed in him. He ſaid unto him, build an ark conformable to the inſpiration that we have ſent thee, but ſpeak no more unto me of the unjuſt, they ſhall be drowned. The paſſengers derided him and his ark ; he ſaid to them, Ye ſcoff at me, I will laugh at you, and we ſhall ſee them that ſhall beſt underſtand ; he whom God will chaſtiſe, ſhall be covered with ſhame, and perpetually tormented. When our will was to deſtroy that people, and the light of the morning appeared, and the water boiled in *Noah's* pot, we commanded him to charge his ark with two beaſts of every kind and ſpecies. All creatures were deſtroyed, except thoſe of which we before made mention, as well ſuch as believed, as them that did not believe, and that but a few. *Noah* ſaid

unto them, Aſcend the ark in the name of God, who ſhall cauſe it to ſwim, and to anchor; the Lord is gracious and merciful towards us. When the ark began to float, like a mountain, *Noah* called to one of his ſons who ſtaid on the earth, and ſaid, My ſon * come up into the ark with us, and remain not with the infidels. He anſwered, I will aſcend a high mountain, that ſhall ſave me from the waters. *Noah* ſaid to him, None is able this day to deliver thee from the puniſhment of God, if it be not through his mercy. The waters being riſen, he was in the number of them that were drowned. God commanded the earth to drink its water, and the heavens to pour down no more rain; the water diminiſhed upon the earth, after the people were drowned, and the ark reſted upon the mountain called *Gioudy*. Thus were the unjuſt extirpated. *Noah* prayed to his Lord, and ſaid, Lord, my ſon that remained in the waters was of my lineage, thou didſt promiſe me to ſave my family, thou doſt exactly perform thy promiſe, thou art true in thy words, and moſt juſt in thy actions. O *Noah*, anſwered God, That ſon is not of thy lineage, he hath offended me, and diſobeyed my commandments; do not inquire of me concerning that which thou oughteſt not to know, otherwiſe thou ſhalt be in the number of the ignorant. Lord, ſaid *Noah*, I will take heed, through thine aſſiſtance, to inquire of thee what I ought not to know; if thou haſt not pity on me, I ſhall be in the number of the miſerable. God ſaid, O *Noah*, deſcend from the ark with ſalvation, and bleſſing upon thee, and upon a part of them that are with thee. I

* Gelaldin ſaith, that he was called Kinan.

will enrich the other part with the wealth of this world, to puniſh them moſt ſeverely at the day of judgment. I teach what ſhall be, what neither thou nor thy people have yet known; be patient in thine afflictions, paradiſe is for them that have my fear before their eyes. We ſent *Hod* to the people of *Aad*, his brother; he ſaid unto them, O people, adore but one God alone, otherwiſe ye ſhall be in the number of infidels. I require of you no recompenſe for the pains I take in preaching to you, he that created me, ſhall reward me; will ye never be wiſe? Implore pardon of God, be converted, and obey his divine will; he ſhall ſend you rain from heaven, and ſhall increaſe your ſtrength and riches, be not in the number of the wicked. They anſwered, O *Hod*, thou ſheweſt us no reaſons to prove thy ſayings, thy words ſhall not make us to quit our gods; we give no credit to thy diſcourſe, and tell thee, that ſome one of our gods ſhall ſeverely chaſtiſe thee. He ſaid, Take God and yourſelves to witneſs, that I am innocent of the ſin that you commit, in adoring idols. If you conſpire againſt me, none ſhall be able to protect you at the day of judgment. I recommend myſelf to the will of God, mine and your Lord; he conſerveth all the creatures of the earth, and loveth them that follow the right way. I have diſcharged my duty and commiſſion, I have taught you what God commanded me; if you go aſtray, he ſhall eſtabliſh another people in your place; you do him no harm through your impiety, he exactly obſerveth whatſoever is done in the world. When we deſtroyed that people, we by our ſpecial grace delivered *Hod* from their malice; and all the true believers that were with

him, we delivered them from great affliction. The people of *Aad* contemned the commandments of God, and disobeyed his prophets, they followed the will of the obstinate, were cursed in this world, and shall be accursed at the day of judgment, because they disobeyed his Divine Majesty, with design to extirpate the people of *Hod*, his brother. We sent *Salhe* to *Temod*, his brother, and his people; he said to them, O people, worship one God alone, he it is who hath created you of the dust of the earth, and filled it with many sorts of fruits, that you might inhabit it; beg pardon of him, and be converted, he hearkeneth to his creatures, and heareth their prayers. They answered, O *Salhe*, it was hoped thou wouldst have been our captain, before the prohibition was made, to adore the gods of our fathers; we exceedingly doubt of what thou preachest. O people, said *Salhe*, know ye not that God taught me what I preach to you, and that he hath given me his grace? Who shall protect me, if I disobey him? You can but augment my pain, should I believe you. O people, this camel, which God for you hath created, shall be to you a miracle, and instruction; suffer it to feed, and do it no harm, lest you be suddenly chastised. They through contempt wounded the camel.* Then said he unto them, Ye shall live in your houses for the space of three days before ye be destroyed; what is foretold of you, is no fiction. When we destroyed them, we through our especial grace saved *Salhe*, and the true believers that were with him; thunder surprized those infidels, and in the morning they

* The Turks believe that Salhe changed a Rock into a Camel.

were found in their houſes dead, extended as carcaſſes. Thus did *Temod* and his people contemn the commandments of God, to their diſadvantage. Our meſſengers that came to *Abraham's* houſe, declared to him the birth of *Iſaac*, *Jacob*, and their poſterity; they mutually ſaluted, when they entered into his houſe. He cauſed roaſted fleſh to be brought to them to eat, and perceiving that they did not eat, contemned them in himſelf, and was terrified with their coming. They ſaid unto him, Fear not, we are ſent to *Lot*, to extirpate the inhabitants of his city. *Abraham's* wife being preſent, began to laugh, when they foretold the birth of *Iſaac*, *Jacob*, and their poſterity. She ſaid, Ah God! ſhall I bear a ſon, I, who am old, and have a huſband extremely aged? This would be a miracle. They anſwered, Are ye aſtoniſhed at the power of God? O ye of the family of *Abraham!* God hath given you his bleſſing, praiſe and glory are due to him in all places. When *Abraham* was freed from his fear, and they having announced the birth of his children, he diſputed with them a long time, touching the inhabitants of the city of *Lot*; he was of a middle diſpoſition, and frequently repeated the praiſes of God. The meſſengers ſaid unto him, O *Abraham*, put an end to thy queſtions, the hour is come, wherein God hath commanded to deſtroy them; they ſhall undergo inevitable torments. When they arrived in *Lot's* houſe, he was grieved, in that he was not able to ſecure them from the inſolence of the people. He ſaid, Behold here a day extremely difficult to paſs! The inhabitants of the city having knowledge of their arrival, repaired to *Lot's* houſe to continue their filthineſs. *Lot* ſaid unto them, O

people, I have two daughters whom I will give you ; fear God, trouble me not, abuſe not my gueſts. Is there none among you to ſhew you your error ? They anſwered, Thou well knoweſt that we have nothing to do with thy daughters, thou knoweſt what we require. He ſaid, Were I of ſufficient power, I would dwell in a fortified place, to avoid the aſſaults of your malice. Then ſaid the meſſengers of God unto him, O *Lot*, we are angels ſent from God, thoſe villains ſhall not approach thee, go this night out of the city with thy family, none ſhall look back but thy wife ; ſhe ſhall feel the puniſhment prepared for the wicked, they ſhall be puniſhed early in the morning. Be gone ſpeedily, the day approacheth. When we deſtroyed them, we turned the city upſide down, and cauſed it to rain upon them ſtones marked with fire, to confound them. Such chaſtiſement is not far from the infidels (that are in *Mecca.*) We ſent *Chaib* into the country of *Madian* ; he ſaid, O People, worſhip one God alone ; weigh with good weights, and meaſure with good meaſures. Detain nothing from your neighbour, and defile not the earth, if ye believe in God ; otherwiſe I fear you may be puniſhed at the day of judgment. The little that ſhall remain, ſhall bring you more of content, than all that ye can purloin, in weighing with falſe weights, and meaſuring with falſe meaſures. I am not ſent to be your tutor, but only to declare the word of God. They ſaid, O *Chaib*, doth thy law enjoin us to abandon the gods of our fathers, hinder us to make of our goods what ſhall ſeem good to us ? Thou art not of a humour good enough to be our director. He ſaid, O people, ſee ye not that God hath taught

me what I preach ? He hath given me wealth for ſubſiſtence ; I contradict you in nothing but what is forbidden you, I will do nothing but what is reaſonable, and conform the moſt I ſhall be able to juſtice ; my whole ſupport is in God, I recommend myſelf to the will of his Divine Majeſty, before which I muſt one day appear. O People, take heed leſt ye become criminal, If ye forſake the company of the righteous, and leſt that befal you that happened to them who would not believe *Noah*, *Hod*, *Salhe*, and *Lot*. The puniſhment of God is not far from you ; beg pardon of him, and be converted, he is merciful and amiable. They ſaid, O *Chaib*, we underſtand not all that thou ſayeſt, we ſee thee amongſt us without force and power ; wert thou not accompanyed, we would ſtone thee. Thou ſhalt have no dominion over us. He ſaid, O people, eſteem ye my company, and fear ye it more than God ? Have ye turned the back towards him ? He knoweth all your actions, live after your own manner, I will live after mine, you ſhall hereafter know your error. He whom God will chaſtiſe, ſhall remain in perpetual miſery ; you ſhall ſoon underſtand who ſhall be the liar, you or I ; expect the iſſue, I will expect with you. When we commanded to deſtroy them, we (through our eſpecial grace) preſerved *Chaib*, and the true believers that were with him ; thunder ſurprized thoſe wicked ones, and they in the morning remained dead, extended as carcaſſes in their houſes. Thus were the inhabitants of *Madian* chaſtiſed like the people of *Temod*. We ſent *Moſes* to *Pharaoh* and his doctors, with miracles, with arguments and reaſons moſt clear and intelligible ; but thoſe doctors followed his will, and obeyed

his commandments, notwithſtanding they were contrary to reaſon. They ſhall follow him at the day of judgment, as they followed him upon earth; that day ſhall they be accurſed, and ſhall find none that ſhall be able to protect them. The puniſhment of *Mecca* ſhall be like to that I relate to thee; there be of its inhabitants who ſubſiſt, and that do not ſubſiſt, and are no more. We have done them no injuſtice, they have drawn miſchief on themſelves, and their idols have been of no uſe to them, but to augment their miſery, when God hath commanded to deſtroy them. Thus hath God ſurpriſed the inhabitants of Mecca, he hath chaſtiſed them, becauſe they were unjuſt; this ſhall ſerve for example to them that fear the day of judgment all men ſhall there be gathered together, all the world ſhall ſee it; I will retard it until the time appointed, that day ſhall no man ſpeak without my permiſſion. There be that ſhall be miſerable, and others who ſhall be happy. The miſerable ſhall dwell in the fire of hell, they ſhall cry and complain ſo long as the earth and the heavens ſhall endure, and ſo long as it ſhall pleaſe God, who doth as ſeemeth good to himſelf. The happy ſhall enjoy paradiſe, where they ſhall abide eternally, ſo long as earth and heaven ſhall endure, and ſo long as it ſhall pleaſe God. Doubt not what the unbelievers worſhip, they adore but the idols which their fathers worſhipped; aſſuredly I will chaſtiſe them as their fathers were chaſtiſed. *Moſes* preached the old teſtament, yet did the wicked contradict his precepts. Had not God ſaid that he will not puniſh them until the day of judgment, he had already deſtroyed them, becauſe they are in an exceeding great error; thy Lord ſhall reward ev-

ery one according to his works, he knoweth all their actions. Obſerve exactly what hath been commanded you, with them that are converted; tranſgreſs not the law of God, he beholdeth whatſoever you do. Incline not to the affections of the unjuſt, leſt the fire of hell ſurprize you, and you be deprived of protection. Pray to God evening and morning, and a part of the night; prayers blot out ſins. It is the doctrine of preachers, be patient, and perſevere, God will not deprive the righteous of their reward. He prohibited your predeceſſors and their poſterity to defile the earth, nevertheleſs there were few among them that abſtained; the unjuſt acted whatſoever pleaſed them, and were guilty before God. He ſhall not deſtroy *Mecca*, if the inhabitants thereof obey his commandments; and if it pleaſed him, the whole world ſhould be of one religion. They to whom he giveth his grace, tranſgreſs not his will; his word ſhall be accompliſhed, and hell ſhall be filled with devils, and the wicked of all nations. They have recounted to thee, and thou underſtandeſt, whatſoever things are neceſſary for them, and what the prophets have heretofore taught; thine heart hath been ſtrengthened, they contain the truth, and they ſhall be for a leſſon to true believers. Say unto infidels, Do on your part as ye ſhall underſtand, we will do on our part as we underſtand, and attend the iſſue, we will attend it with you. Whatſoever is in heaven and earth appertains to God, all men ſhall be aſſembled before him; worſhip him, reſign yourſelves to his will, he knoweth whatſoever the people doth.

CHAP. XII.

Intitled, JOSEPH,* *containing an hundred and thirteen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am the merciful God. Theſe ſigns are the ſigns of the book which diſtinguiſheth good from evil. We have cauſed to deſcend from heaven the Alcoran, written in the *Arabick* tongue, peradventure ye will learn it. I deliver unto thee in the Alcoran one of the beſt things that I have inſpired into thee. Thou wert, before the coming thereof, in the number of the ignorant. Remember thou, that *Joſeph* ſaid to his father, My father, I ſaw in a dream eleven ſtars, the ſun and the moon, I ſaw them adoring me. My ſon, ſaid his father, Diſcover not thy dream to thy brothers, they will conſpire againſt thee, the devil is an open enemy to men; thou ſhalt be elected of the Lord in this world, he ſhall teach thee the explication of dreams, he ſhall accompliſh his grace upon thee, and upon the lineage of *Jacob*, as he did accompliſh it upon thy fa-

* The Koreiſh, thinking to puzzle Mahommed, at the inſtigation, and by the direction of certain Jewiſh Rabbins, demanded of him how Jacob's family happened to go down into Egypt; and that he would relate to them the hiſtory of Joſeph, with all its circumſtances; whereupon he pretended to have received this chapter from heaven, containing the ſtory of that patriarch. It is ſaid, however, to have been rejected by two Mohammedan ſects, branches of the Khârejites, called the *Ajâredites* and the *Maimunians*, as apocryphal and ſpurious.

thers, *Abraham* and *Iſaac*. The Lord knoweth all things, and is moſt wiſe. The hiſtory of *Joſeph* ſhall ſerve for example to poſterity. Remember thou, how his brothers ſaid, Our father loveth our brother *Joſeph* more than all us together, he is in an exceeding great error, let us kill *Joſeph*, and caſt him into ſome ſecret place remote from us, his abſence will render the face of our father more gentle toward us; after his death we will be converted. One of them ſaid, You ſhall not do well to kill him, but caſt him into the well, ſome paſſengers will take him, and carry him into an unknown country. They ſaid to their father; Father, wherefore doſt thou not ſend *Joſeph* into the fields with us? We will be very careful, he ſhall ſport and recreate himſelf. I fear, ſaid he, that ye will neglect to preſerve him. Doſt thou fear (ſaid they) that a wolf ſhould devour him in our preſence, and that we want ſtrength to defend him? In the morning they led him with them, and caſt him into a well. We inſpired him to propheſy to them what ſhould befal them for the miſchief they acted, but they wanted knowledge to comprehend it; they in the evening returned to their father's houſe, with eyes full of diſſembled tears, and ſaid unto him, Father, we ſported, and ran who ſhould run the beſt, *Joſeph* remained with our baggage, a wolf came that devoured him; thou wilt not believe us, although we ſpeak the truth. Then they ſhewed him his ſhirt, which they had ſprinkled with blood. It is you that have done it, ſaid he, you ſhall anſwer before God, he is my protector; and was patient, without lamenting. There paſs'd that day a Caravan* near to

* The Levantines well; a caravan, a number of perſons travelling together.

that well, who, desiring to draw water to drink, let down a bucket, on which *Joseph* took hold to get out; they gave him clothes, led him away secretly, and sold him at a good rate for ready money. They would not kill him, in which they were honest men. He that bought him in *Egypt*, commanded his wife to have care of him, that he might one day be useful for their service, and be to them instead of a son. Thus did we establish *Joseph* in the country of *Egypt*, and taught him the exposition of dreams; thy Lord is omnipotent, but few men know him. When *Joseph* came to the age of manhood, we gave him knowledge and prudence; thus do we reward the righteous. His master's wife became amorous of his beauty, she one day shut him into her chamber, and solicited him with love; God defend me (said he) to betray my master, and be unchaste, (he was in the number of the righteous) and fled to the door. His mistress ran after him, and to stay him tore his shirt through the back. She met her husband behind the door, to whom she said, What other thing doth he merit, who would dishonour thine house, than to be imprisoned, and severely chastised? Lord, said *Joseph*, she solicited me; that infant which is in the cradle, and of thy parentage, shall be witness. Then the infant in the cradle said, If *Joseph's* shirt be torn before, she hath spoken truth, and *Joseph* is a liar; if the shirt be rent behind, *Joseph* hath delivered the truth, and she is a liar. Then her husband beheld *Joseph's* shirt torn behind, and knew that it was extreme malice, and said to *Joseph*, Take heed to thyself, and beware this act be not divulged. Do thou (speaking to his wife) implore

pardon for thy fault, thou art truly guilty. The women of the city ſaid among themſelves, that the rich man's wife was amorous of his ſlave, and that ſhe had ſolicited his love, and had erred from the right way; which ſhe underſtanding, made them an exceeding fair feaſt, and cauſed *Joſeph* to enter the parlour where they ſat. While they carved their meat, they were ſo ſurprized, and entangled with *Joſeph's* beauty, that they, inſtead of carving their meat, cut their fingers. O God! ſaid they, this is not a man, but an angel. Then ſaid ſhe unto them, Behold him whom I loved with ſo much paſſion! She another time importuned him to ſatisfy her deſire, and perceiving that he would not condeſcend to her will, menaced him with the priſon, and to make him miſerable. O God, ſaid *Joſeph*, I had rather be a priſoner than do what ſhe deſireth; deliver me from her malice, defend me from inclining to her lubricity, and from being in the number of the wicked. His Lord heard his prayer, he underſtandeth and knoweth all things. This woman ſeeing *Joſeph's* reſolution, judged it requiſite to impriſon him for ſome time; he was put priſoner with two men, one of whom told him that he had dreamed that he preſſed grapes to make wine; the other ſaid, that he dreamed that he carried bread upon his head, which the birds did eat. They demanded of him the interpretation of their dreams, becauſe he ſeemed to them to be a good man; he ſaid to them, Before ye break faſt, I will interpret your dreams. I will firſt tell you what God hath taught me, and how I quit and abandon the law of infidels, and embrace the law of our fathers, *Abraham*, *Iſaac*, and *Jacob*; we ought not to worſhip many

gods. Such as believe in the unity of God, are endued with his grace, but few men give him thanks. O priſoners, who hath more power, idols, or one ſole God, who is omnipotent? The gods which ye adore are but idols, whom ye and your fathers call by ſuch a name as ſeemeth good to you, ye have no reaſon to worſhip them. God doth not enjoin you this, he commandeth you to worſhip him alone; this is the right way, but the greateſt part of the world are ignorant of this. O priſoners, the one of you ſhall give wine to drink to his maſter, the other ſhall be hanged, the birds ſhall feed on his head; the interpretation that ye have required, ſhall be accompliſhed. He beſought him that ſhould be ſaved, to remember him when he ſhould be near to his maſter; but the devil cauſed him to loſe the remembrance of *Joſeph*, who remained priſoner the ſpace of nine years. At that time the king of *Egypt* ſaw in a dream ſeven fat kine, which ſeven lean kine devoured; and ſeven green ears of corn, with ſeven dry ears, of which he required the interpretation of his doctors. They anſwered, that the dream was very obſcure, and that they knew not the interpretation. The priſoner that had been ſet at liberty ſaid, that he would forthwith give the interpretation of the dream, remembered *Joſeph*, and calling him unto him, ſaid, O righteous man, explain unto us what is the ſignification of ſeven fat kine devoured by ſeven lean, and ſeven green ears of corn, and as many dry; peradventure I ſhall return to the king and his people, and they ſhall underſtand the interpretation of this dream. *Joſeph* ſaid to him, Ye ſhall ſow the earth ſeven years following, which ſhall abound in fruits; preſerve your harveſt in

the ears, and take only what ſhall be neceſſary for life. After this, there ſhall come ſeven years barren and unfruitful, in which the people ſhall ſuffer much. The king of *Egypt* having learned the interpretation of this dream, commanded to call *Joſeph*; the meſſenger ſaid unto him, O *Joſeph!* return to thy maſter, and require of him the meaning of the women who did cut their fingers, he hath knowledge of their malice, hath cauſed them to aſſemble, and demanded of them what was their deſign, when they ſolicited thee with love; they anſwered, they knew no ſin in thee, and his wife confeſſed the truth, ſaying, ſhe had importuned thee, but that thou art a very juſt man. *Joſeph* anſwered, By this it appears that I am no traitor to my maſter in his abſence, God guideth not traitors; I will not ſay, I am a man without ſin, the ſpirit of man inclineth to evil, except ſuch to whom God had given his particular grace; he is gracious and merciful to whom ſeemeth good to him. The king having talked with *Joſeph*, entered him into the number of his domeſtics, and made him ſuperintendant of his revenues,* becauſe he knew him to be a man of ſpirit, faithful and thrifty. We, by our eſpecial grace, eſtabliſhed *Joſeph* in the country of *Egypt*, where he did what ſeemed good to him. I deprive not the righteous of their reward on earth, the recompenſe of the other world is yet greater for them that believe in my law, and have my fear before their eyes. The brethren of *Joſeph* returned to buy corn; he ſaid to them, When ye ſhall come again, bring with you your young brother by the father, you ſhall find I

* All the revenues of the crown.

will make you good meaſure, and lodge well my gueſts; if you bring him not, there ſhall be no corn for you, approach not this kingdom without him. They anſwered, Lord, his father loveth him exceedingly, nevertheleſs we ſhall endeavour to perform what thou enjoineſt us. He commanded his ſervants to put their money for corn in the bottoms of his brethren's ſacks; perhaps, ſaid he, they will return, or acknowledge this favour when they ſhall come into their country. When they arrived at their father, they ſaid, Father, there is no more corn for us, if our young brother go not with us; if he go thither, we ſhall have good meaſure, and we will be careful of him. You will be careful, ſaid he, as you were heretofore of your brother *Joſeph*; God will defend him better than you, he is the merciful of the merciful. When they poured forth their corn, they found their money at the bottoms of their ſacks, and ſaid, Our father, what ſhall we deſire more? Our money is reſtored to us, and we have bread for our family, permit that our brother go with us, we ſhall have better meaſure, that is a ſmall thing to the king of Egypt. I will not ſend him with you, unleſs ye all ſwear before God to bring him back again, if there be no great impediment. They ſwore to fulfil his will; then ſaid he, I take God to be witneſs of your oath. O my ſons! enter not altogether into the city, but go in at ſeveral gates, to the end the people may not be jealous of you; God commandeth what to him ſeemeth good, I rely on him, all true believers ought to reſign themſelves to his divine will. They entered the city as their father enjoined them, to content him. Being arrived before *Joſeph*, he

took his little brother by the hand, and ſaid to him, Trouble not thyſelf for what ſhall become of thy brethren. Having filled their ſacks, he cauſed a cup, adorned with precious ſtones, to be put into the ſack of his little brother; cauſed it to be given out, that they of the caravan had ſtolen the king's cup, and ſent men after them to ſearch; thoſe ſtrangers proteſted they ſaw it not, and that they came not into *Egypt* to ſteal, that they were ſureties for each other, and that he who had ſtolen it, deſerved puniſhment. The cup was found in the ſack of his young brother; he cauſed him to be apprehended, and accuſed them all of theft. Lord, ſaid they, his father is old, he will be extremely afflicted for his abſence, take one of us in his place, thou ſhalt in the end find us to be honeſt men. God forbid, ſaid he, that I ſhould detain other than him who was found guilty of theft, that would be injuſtice. Finding themſelves out of hope to free their brother, they ſaved themſelves in a ſecret place remote from the city; where the eldeſt ſaid to his brethren, You know the oath we took at our departure, and how heretofore we intreated *Joſeph*, I will not go out of *Egypt* without my father's permiſſion, God is moſt juſt, he ſhall diſpoſe of me and my brother as ſhall pleaſe him. Return to your father, and ſay unto him, Thy ſon was taken in theft, we ſaw him, and endeavoured to our power to deliver him, they of the caravan ſhall be witneſſes. *Jacob* ſaid at their return, they were the cauſe of that accident, that did not diſpleaſe them; and he took patience, ſaying, God perhaps will favour my ſons to return in health; he knoweth in what condition I am, he is moſt prudent in what he ordaineth.

He retired from among his ſons extremely afflicted, and bewailed the loſs of his ſon *Joſeph*; had his eyes continually covered with tears, and he bore in his heart great ſorrow. His ſons ſaid unto him, Doſt thou yet remember *Joſeph*, to add to thy grief, and haſten thine end? I am, ſaid he, extremely deſolate, I leave all to the will of God; he hath taught me what ye know not. My ſons, return into *Egypt*, and enquire tidings of your two brethren, deſpair not of the ſpirit of God, none deſpair of God's ſpirit but the wicked. When they came unto *Joſeph*, they ſaid unto him, The famine that is in our country hath extremely afflicted us, it hath often conſtrained us to come to buy corn; thou, of thy favour, haſt made us good meaſure; thou haſt cauſed our money to be reſtored for alms, God will reward thee, he recompenſeth ſuch as are almſgivers. He ſaid unto them, Ye remember what ye did unto your brother *Joſeph*. They replied, Certainly thou art not *Joſeph*. I am *Joſeph*, ſaid he, and behold my brother *Benjamin*. God hath given us his grace; he rewardeth him that hath his fear before his eyes, and is patient in his afflictions; he depriveth not the righteous of recompenſe. God, ſaid they, hath poured his favours upon us in ſaving thee, whom we have exceedingly offended. Be not, ſaid he, aſhamed, God this day pardoneth you that ſin, he is gracious and merciful; return to your father, and bear to him this ſhirt, caſt it upon his face, he ſhall recover ſight, and return hither with him, and with your whole family. The caravan was then half way upon return, when *Jacob* ſaid to them that attended him, I ſmell the odour of my ſon *Joſeph*; you deride me, but what I ſpeak is

moſt true. They told him, that he was ſtill in his old error. Some days following, one of his ſons arrived with tidings of *Joſeph*, and caſt the ſhirt that he had given him upon him; and incontinently he recovered his ſight, and ſaid, Did I not always tell you, that I knew what ye knew not? They ſaid, Our father pardon us, and aſk the forgiveneſs of God for us, who have exceedingly offended him. He anſwered, I will beg pardon of God for you, he is gracious and merciful. When they arrived before *Joſeph*, he took his father by the hand, ſaying, Enter without fear into *Egypt*, cauſed him to ſet down, and his brethren fell proſtrate before him. My father, ſaid he, behold there the interpretation of mine old dream, God hath rendered it true, he hath favoured me, in delivering me from priſon, and conducting you hither; he hath put an end to the jealouſy which the devil had procured between me and my brethren. The Lord is liberal to whom ſeemeth good to him; he knoweth what is neceſſary for his people, and is moſt prudent in what he ordaineth. Lord, thou haſt given me wealth, and knowledge to interpret dreams. Creator of heaven and earth, thou art my protector, give me the grace to die in thy law, and place me in the number of the righteous. This hiſtory of *Joſeph* is an ancient hiſtory, which I relate to thee. Thou wert not with his brethren when they conſpired againſt him; nevertheleſs, the greateſt part of the people are incredulous. Demand no reward of them for having preached the Alcoran, it inſtructeth only the wiſe. How many ſigns be there in heaven and earth of the unity of God? yet the people believe not therein, and moſt of them adore

idols; assuredly God shall punish them at an unexpected hour, and in a time which they know not. Say unto them, Behold the right way, I call to the way of salvation and light, such as follow me. I return thanks to God, for that I am not in the number of unbelievers. We sent aforetime none but men to instruct the people; will not men consider what hath been the end of the wicked that were before them? Paradise is for them that are righteous; will ye not be converted? They caused the prophets to lose all hopes of their conversion, and believed them to be liars; but we protected them, and delivered from their malice such as seemed good to us. Nothing shall exempt the wicked from the punishment of their pains; they shall serve for example to men of spirit. The Alcoran containeth no blasphemies, it confirmeth the ancient scriptures, and teacheth true believers the way of salvation.

CHAP. XIII.

Intitled, THUNDER,* *containing forty-three Verses, written at* Mecca.

IN the name of God, gracious and merciful. I am the most wise and merciful God. These precepts are the precepts of the book sent to thee from thy Lord; it is a thing most true, but few

* This word occurs in the second page of this chapter.

men incline to believe it. It is ſent from God, who raiſed heaven without a prop, and with a column that appeareth ; and ſitteth on his throne, diſpoſing all things. He cauſeth the ſun and moon to move, until the day appointed ; he diſpoſeth all things at his will, and manifeſteth to men the ſigns of his omnipotency. Peradventure you will believe in the reſurrection of the fleſh. He it is that hath extended the earth, raiſed the mountains, cauſed the rivers to flow, who created of all ſorts of fruits, the male and female, and covereth the day with the obſcurity of the night. Theſe things are ſigns of his unity to ſuch as conſider them. He hath created many fields of divers ſorts, and gardens filled with grapes, and many different fruits ; he created date-trees thick as groves, and foreſts, and others that are ſcattered through the fields ; ſome are moiſtened with waters, and others have a more pleaſing taſte. Theſe things are ſigns of his unity to ſuch as conſider them. Thou art amazed at the lies of infidels, be aſtoniſhed at their diſcourſes ; when they deny the reſurrection, and ſay, What, ſhall God yet once again create us of the duſt of the earth ? When we ſhall be earth, ſhall we be a new people ? They are impious, they ſhall have oaks upon their necks, and ſhall remain eternally in the fire of hell. They precipitate themſelves into eternal pains, and contemn the mercy of God, ſo did their predeceſſors ; but God is gracious to ſuch as convert. Chaſtiſe ſeverely the obſtinate infidels. They have ſaid, We will not believe in the prophet, unleſs we ſee ſome miracle to appear. Say unto them, I am not ſent but to preach the word of God. He hath ſent perſons to every nation, to teach

them the right way. Nothing is hid from him in the world; he knoweth what women bear in their womb; he knoweth the time and period of every thing, the preſent, paſt, and future. He is great and omnipotent. He underſtandeth what you keep ſecret, and what ye make manifeſt; he knoweth where they be, who cover themſelves with the obſcurity of night, and them that travel in the clearneſs of day. Every one hath his guardian by his commandment, who obſerveth what he doth, and depriveth none of grace, that hath not offended his Divine Majeſty, and none can hinder him to puniſh whom it ſeemeth good to him. He it is, who giveth you to ſee the lightning which terrifieth men, and nouriſheth his creatures by the rain which he cauſeth to fall; he created the clouds charged with moiſture, cauſeth thunder to make a noiſe, darteth the thunderbolt, and ſtriketh whom it pleaſeth him. The angels tremble in his preſence, yet do the wicked diſpute his omnipotency. He it is, who ought to be implored; the prayers of them who implore another god, are ineffectual; they are like to ſuch as are very thirſty, and ſtretch forth the hand towards a fountain, to which they cannot reach; the prayers of the wicked are impiety. Whatſoever is in heaven and in the earth, the ſhadow of the morning, the obſcurity of the evening, humble themſelves before God, through force or affection. Say unto them, Who is the Lord of heaven and earth, but God? Who, except God, ſhall protect you? Your idols can neither benefit nor hurt you. Is the blind like unto him that ſeeth clearly? Is darkneſs like unto light? Shall they adore the creatures inſtead of the creator? God hath crea-

ted all things, and is omnipotent; he cauſeth rain to deſcend from heaven, and rivers covered with foam to flow in the valleys. The gold, the ſilver, and metals which ye melt to adorn and enrich yourſelves, are like unto froth. Thus doth God teach what is profitable, and what unprofitable. Froth ſuddenly vaniſheth, and is of no utility to men; ſo falſhood vaniſheth before truth. Thus doth God ſpeak through a parable to them that obey him, and giveth them paradiſe. All the riches of the earth, and as much again, cannot ranſom the infidels, they ſhall be eternally tormented in the fire of hell. Who knoweth that the truth contained in this book was not ſent to thee from God? He that doubteth is blind; men of ſpirit do not doubt. They who ſatisfy what they promiſe to God, who tranſgreſs not his commandments, who have his fear before their eyes, who apprehend the day of judgment, who are patient in their afflictions for love of his Divine Majeſty, who make their prayers at the time appointed, who give alms privately and publicly, and blot out their offences with good works, ſhall be bleſſed. They ſhall enter into the garden of *Eden*, with their father, their wives, and families; the angels ſhall viſit them, ſhall ſalute them, and ſay, Behold the recompenſe of your perſeverance, behold eternal grace. Such as ſhall ſwerve from their promiſe, and diſobey the commandments of God, and pollute the earth, ſhall be accurſed of God, and ſeverely chaſtiſed. He giveth and depriveth of wealth, as ſeemeth good to him. The unbelievers rejoice in the riches of the earth; but thoſe riches are of little value, if they conſider them of the other world. They ſay, If *Mahomet* doth not

make ſome miracle to appear from God, we will not believe him. Say unto them, God guideth, and miſleadeth whom it pleaſeth him; he confirmeth the hearts of them that have faith in his law. The remembrance of God confirmeth the hearts of true believers; ſuch as ſhall do good works, ſhall be happy. We have ſent thee, as we did ſend other prophets to them that preceded thee. Teach the people what we have inſpired into thee. When they ſhall diſobey thee, ſay unto them, God is my Lord, there is but one God alone, I am wholly reſigned to his divine will, my refuge is in his goodneſs. If the *Alcoran* ſhould make mountains to go, ſhould it cauſe the earth to open, and the dead to ariſe, all would proceed from God. True believers ought not to deſpair of any thing, God ſhall guide all the world into the right way, when it ſhall pleaſe him; and unbelievers ſhall not eſcape the puniſhment of their crimes. Thou ſhalt dwell with them until the word of God be fulfilled; he ſwerveth not from what he promiſeth; they derided the prophets that came before thee, I prolonged the time of their puniſhment, and in the end rigorouſly chaſtiſed them; and with what afflictions? Doth not God behold the actions of every man? They have ſaid, God hath companions, to whom they have given names after their fancy. Will you inſtruct God in any thing? The wicked take delight in their wickedneſs, and are gone aſtray from the right way. He whom God ſhall miſlead, ſhall find none to guide him, he ſhall be afflicted in this world, and yet more in the other. None ſhall be able to ſave him but God. Paradiſe is promiſed to them that have his fear before their eyes;

they ſhall enjoy eternally all manner of content, ſuch is the end of the righteous ; and hell is prepared for infidels. They, to whom we have given the knowledge of ſcriptures, rejoice in the doctrine which we have ſent thee. There be that abjure one part ; ſay unto them, I recommend unto you only the worſhip of one ſole God, who is the aſſured refuge of the righteous. We have ſent the *Alcoran* in the *Arabick* tongue, to the end the *Arabians* may comprehend it. If thou doſt follow the will of unbelievers, having had the knowledge of the unity of God, who ſhall be able to ſave or protect thee ? We ſent prophets before thee, commanded them to marry, and they had children. Prophets cannot perform miracles without the permiſſion of God, and the end of every thing is written in his book ; he blotteth out and leaveth permanent what ſeemeth good to him, he cannot alter. I perceive that ſome of the wicked have a deſign to murder thee ; thou art obliged only to preach to them, I will keep an account of their ſins to puniſh them. See they not that their countries and poſſeſſions diminiſh daily through thy conqueſts ? God commandeth what pleaſeth him, no man can eſcape his judgments, he is moſt exact in his account. Their predeceſſors uſed ſubtilties as they, but God is more ſubtile than they ; he well knoweth the good and evil which every one doth. They ſhall one day underſtand who muſt have paradiſe. They ſay thou art no prophet ; ſay unto them, It is ſufficient that God is witneſs of the truth between you and me. Who is he that knoweth what is written in the book of his Divine Majeſty ?

CHAP. XIV.

Intitled, ABRAHAM* *containing fifty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am the merciful God. That book! We have ſent it to thee, to bring the people out of darkneſs, to guide them to the light, and the way of thy Lord, always victorious and glorious. Whatſoever is in heaven and in earth, is God's. Miſery is upon the unbelievers, they ſhall undergo at the end of the world exceeding great torments. They who prefer the wealth of this world to that of heaven, who go aſtray from the way of the law, and would pervert it, are in a great error, far from truth. The prophets ſpake the language of them whom they were ſent to inſtruct; God guideth and miſleadeth whom to him ſeemeth good, he is omnipotent and prudent. We ſent *Moſes* with prodigies, to bring the children of *Iſrael* out of darkneſs, and to conduct them to light; he taught them the commandments of the law, to ſerve for inſtruction to ſuch as ſhall perſevere to do well, and ſhall not be ingrateful for the favours they have received. *Moſes* ſpake to his people, and ſaid, Remember the grace of God towards you, he delivered you from the men of *Pharaoh*, who cau-

* Mention is made of this patriarch towards the end of the chapter.

ſed you to ſuffer great afflictions, who murdered your children, abuſed your wives, and laid upon you great evils, (ſent from God becauſe of your ſins.) The Lord hath ſaid, If ye be not ingrateful, I will augment my graces upon you; if ye be impious, you ſhall be afflicted. *Moſes* ſaid to his people, If you and all men be impious, know, that God will be always glorious, and hath no need of you. Know ye not what befel (before you) the people of *Noah*, *Aad*, *Temod*, and their poſterity, that none had knowledge of but God, becauſe of their great number? He ſent them his commandments by his prophets, they bit their fingers for anger, and ſaid unto them, We renounce and condemn your doctrine. The prophets ſaid unto them, Is there any doubt in the belief of the unity of God, creator of heaven and earth? He calleth you to remit your ſins, and deferreth your puniſhment until the day appointed. They anſwered, Ye are men like unto us, will you hinder us to adore the gods of our fathers? Produce arguments of ſtrength ſufficient to prove what you preach. The prophets replied, We are men as you are, but God giveth his grace to whom ſeemeth good to him; we are come to you through his permiſſion, the true believers ought to truſt in him; wherefore ſhould we not be reſigned to the will of God, who hath guided us in the right way? We will continue in well-doing, the righteous truſt in his Divine Majeſty.' Then ſaid the infidels unto them, We will baniſh you from our country, if you be not of our religion; but God inſpired into them, that the infidels ſhould periſh, and that they ſhould inhabit the land after them; that he would protect ſuch as ſhould

have his fear before their eyes, and fear the pains that are prepared for the wicked. The prophets were protected of God, and the obſtinate wicked were deſtroyed. They ſhall be precipitated into hell, and drink of water full of corruption, urine, and blood; death ſhall appear on all ſides before their eyes, before they have ſwallowed that drink; they ſhall not die in that miſery, they ſhall ſuffer yet greater pains. The good works which the wicked have done, are like to duſt carried away by an impetuous wind, they ſhall be unprofitable to them, and they ſhall be extirpated, becauſe they depart from the truth. See they not that God hath created heaven and earth? that he can deſtroy them, and create in their place a new people, if it ſeem good to him? This is not difficult to God, all things are known to him. The more impotent of them that have followed the wicked, ſhall ſay at the day of judgment, We obeyed you, will you this day deliver us from the puniſhment of God? They ſhall anſwer, Had God guided us into the right way, we had conducted you thither; we are alike miſerable with you, we cry and lament in our miſery, but find neither refuge nor protection. The devil ſhall ſay unto them, What God hath promiſed to you is infallible, I foretold it to you, I cauſed you to tranſgreſs his commandments through my temptations; I had none other power over you, but to tempt you, you did me no harm when ye hearkened to me, you drew miſchief on yourſelves, I am not your tutor, neither are you mine; I was impious, when heretofore I ſuffered you to adore me. Hell is prepared for you, and for all unbelievers, there ſhall they endure great torments, and the righteous ſhall enter in-

to paradiſe, wherein flow many rivers, where they ſhall dwell eternally, with all manner of bleſſedneſs and content. Seeſt thou not how God ſpeaketh by a parable? A good word is like to a good tree that hath taken root in the earth, and hath raiſed its branches to heaven, and produceth its fruit in due time, through the permiſſion of his Divine Majeſty. He teacheth the people his parables, perhaps they will be mindful. An evil word is like to a bad tree, that hath been torn from the earth, there is nothing to ſuſtain it, and it is without root or fruit. God fortifieth the true believers through his word in this world, and in the other, and cauſeth the unjuſt to err; he doth what to him ſeemeth good. Seeſt thou not them that have changed his grace into impiety, and have made ſuch as have followed them to dwell in the houſe of perdition? They ſhall abide eternally in the fire of hell. They ſay, That God hath a companion equal to him, and err from the way of his law. Say unto them, Ye ſhall have wealth in this world, but hell is your rendezvous. Say to the true believers, who make their prayers at the time appointed, and give alms in private or publick, that the day ſhall come wherein they ſhall neither buy nor ſell, and where every one ſhall be recompenſed for his works. Say unto them, God hath created the earth and the heavens, he maketh the rain to deſcend from heaven, which cauſeth to ſpring forth all ſorts of fruits to enrich you; he created the ſhip, that through his permiſſion ſaileth on the ſea; he created the rivers, the ſun, and the moon, which move continually; he created the day and the night, and beſtowed on you whatſoever ye deſire; his favours towards you

can neither be numbered nor recounted, nevertheleſs the inhabitants of *Mecca* are always impious and wicked. *Abraham* ſaid, Lord protect this city, and make it to be the refuge of the world. Keep me and my children from the worſhip of idols, they have ſeduced a part of the people; he that ſhall follow me, and profeſs thy unity, ſhall be mine; if any one diſobey me, thou art gracious and merciful. Lord, one part of my lineage inhabiteth *Mecca*, in a place unfruitful, give them the grace to perſevere in thy ſervice, incline the hearts of men to affect them, enrich them with the fruits of the earth, peradventure they will thank thee; thou knoweſt whatſoever is in the world, I know it not; nothing that is in heaven, or in earth, is hid from thee; praiſed be God, who hath given me *Iſmael* and *Iſaac* in mine old age, he heareth prayers when it pleaſeth him. Lord, give me and my poſterity the grace to perſevere in well doing, hear my prayers, pardon me, and pardon my father, and all true believers at the day of judgment. Think not that God is ignorant of the actions of infidels, he deferreth the puniſhment of their crimes until the day that all men ſhall have their eyes opened. That day ſhall they behold their ſins before their eyes, and their hearts ſhall be full of deſolation. If thou preacheſt to the people the day of judgment, Hath God (will the wicked ſay) preſerved us to this preſent time, to do what thou doſt appoint us? Say unto them, Have ye not ſworn heretofore, that there is no reſurrection? Ye have dwelt with the unjuſt, ye have ſeen how they have been chaſtiſed, and how we have ſpoken to you in parables. Certainly they conſpire, but God knoweth their

conſpiracy, their policy is to tempt the prophet, to ſee if he will make the mountains to move. Think not that God will violate what he hath promiſed to the prophets, he is omnipotent, and avengeful. Conſider the day wherein the earth and heavens ſhall change their face, and all people ſhall riſe again; that day ſhall one ſole God omnipotent command men to come out of their monuments. Thou ſhalt that day ſee the wicked bound in their chains, their garments ſhall be full of pitch and guitran, their faces ſhall be covered with fire, that day ſhall he recompenſe and chaſtiſe every one according to his works, he is exact to keep account. This book was ſent to inſtruct the people, and teach them that there is but one God; the wiſe will remember.

CHAP. XV.

Intitled, HEGIR,* *containing ſeventy and ſeven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am the merciful God. The ſigns are the ſigns of the *Alcoran*, which diſtinguiſheth good from evil. How may the infidels hope what the true believers hope for? Depart from them, let them eat the ſubſtance of the poor, let them become rich, and content themſelves in their hopes, they

* Al Hejir is a territory in the province of Hejar, between Medina and Syria, where the tribe of Thamud dwelt; and is mentioned towards the end of this chapter.

ſhall ſee one day what their end ſhall be; we have deſtroyed no city, until the time deſtined to its ruin was expired; there is no nation that can advance or retard its deſtiny. The wicked have ſaid, O man! who believeſt that the *Alcoran* was ſent to thee, we will affirm that thou art a ſorcerer, until the angels do aſſure us that thou art true. The angels ſhall not deſcend to the earth, unleſs to chaſtiſe them, and they ſhall not be able to retard the time of their puniſhment; we certainly have ſent the *Alcoran* upon earth, and will preſerve it without alteration; we heretofore ſent prophets one after another, the wicked ſcorned and contemned them. Thus I imprint impiety in the hearts of the wicked, they ſhall not believe in the prophet, and ſhall incur the puniſhment of their predeceſſors. Should we open the entrance of heaven, and ſhould they behold the angels go in, and go out at the ſhadow of the gate, they would yet ſay, their eyes were inchanted, and that they were bewitched; we created ſigns in heaven, and adorned them with ſtars, to content the minds of them that conſider them; we ſheltered them from the aſſaults of the devil, but the butterfly followeth every thing that ſhineth, and believeth it to be a ſtar. We extended the earth, and raiſed the mountains with proportion; we have made it to produce all ſorts of fruits to ſuſtain and enrich you; we have reſerved in our power the keys of the treaſures thereof, to diſtribute to them by meaſure what ſhall be neceſſary; we cauſed a freſh wind to ariſe, and ſent rain to water them. It is not you that cauſed the fruits thereof to ſpring forth; it is we who give life and death, and diſpoſe of all things in the world. We know

who they were that did precede you, and who they ſhall be that ſhall ſucceed you; I will aſſemble all at the end of the world to be judged; we created man of the ſlime of the earth, and before him the devil, of fire, without ſmoke. Remember thou, that God ſaid to his angels, I will create man of the ſlime of the eaath. I will breathe upon him, to give him life; poſtrate yourſelves before him; the angels adored him, except the devil. God ſaid unto him, Wherefore doſt thou not adore man? He replied, I will not adore him, thou haſt created me of fire, and him of the mire of the earth. He ſaid, Get thee out of paradiſe, thou ſhalt be baniſhed, and accurſed until the day of judgment; Lord, ſaid the devil, lay not thy curſe upon me until the day of judgment; he ſaid, Thou ſhalt be accurſed until the day nominated. Lord, ſaid the devil, I will tempt all the creatures, becauſe thou haſt tempted me; I will cauſe them to diſobey thy commandments, except ſuch as ſhall truſt in thee, and recommend themſelves to thy divine will. God ſaid, this is the right way, thou haſt no power over the righteous who follow my law, but only over the infidels, for whom hell is prepared. Hell hath ſeven gates, and every gate hath its particular work; the righteous ſhall dwell in gardens, adorned with fair fountains, we will free them from all rancour; they ſhall repoſe upon beds like brethren, with reſpect, and affection, and ſhall be in eternal felicity. Declare to them that worſhip me, that I am gracious and merciful, and my chaſtiſements are ſevere and rigorous. Preach unto them the hiſtory of the gueſts of *Abraham*, they ſaluted him when they entered

his houſe ; *Abraham* was terrified at their coming. They ſaid to him, Fear not us, we are the meſſengers of God ; we declare to thee that thou ſhalt have a ſon, who ſhall be a great perſonage. Do you tell me (ſaid he) that I ſhall have a ſon in my old age ? Why ſpeak ye in that manner ? We tell thee the truth, deſpair not of the grace of God, none but the wicked deſpair. O meſſengers of God ! (ſaid *Abraham)* what do ye require ? We are ſent to deſtroy the infidels, and to preſerve the whole family of *Lot*, except his wife, ſhe ſhall remain with them that ſhall be puniſhed. When theſe meſſengers came to *Lot's* houſe, he told them, he knew them not ; they ſaid to him, We are come to thee, to clear this people of their doubt of God's omnipotency ; what we ſpeak unto thee is moſt true. Cauſe thy family this night to go out of the city, and follow their ſteps, that none among you look behind him, and go whither you ſhall be commanded ; the wicked ſhall in the morning be deſtroyed. The inhabitants of the city came to *Lot's* houſe to ſee thoſe ſtrangers ; *Lot* ſaid unto them, I beſeech you defile not yourſelves with my gueſts, fear God, and diſhonour not yourſelves ; behold my daughters, take them. They ſaid, We do not hinder thee to lodge thy gueſts, and remained confounded in their drunkenneſs. In the morning thunder ſurprized them, we overthrew the city upſide down, and cauſed it to rain ſtones with fire, that utterly deſtroyed it. This ſhall ſerve for example to paſſengers that ſhall ſee thoſe ruins, and for a mark of the omnipotence of God, to them that ſhall believe in his Divine Majeſty. They that inhabited the wood near to *Medina* were impious, but we a-

venged us on them; they ſerved for example to poſterity, as did the people of the city of *Lot*. They that dwell in the valley of *Hegir*, have defamed the prophets; we gave them to ſee our miracles, and taught them our commandments; they contemned them, but they repoſed in the morning in their houſes built upon the mountains, and in their fortreſſes; when thunder ſurprized them, their treaſures did not ſave them, and they were all deſtroyed. We created the heavens and the earth to be ſigns of the truth and of our unity.* The hour of judgment approacheth; abſent thyſelf from thy people with mildneſs, thy Lord who created all things, knoweth all. We taught thee ſeven ſigns, and the moſt precious *Alcoran*. Tarry not to conſider the divers ſorts of riches which the wicked poſſeſs; afflict not thyſelf, if they perſiſt in their impiety. Say unto them, I preach none other thing, but the word of God, and the pains of hell. We will chaſtiſe the wicked, as we chaſtiſed them that divided the *Alcoran*, who approved one part, and rejected the other. I am thy Lord, I will require of them an account of their actions; preach what hath been commanded thee, and depart from infidels, we will preſerve thee from them that ſhall ſcorn thee, as likewiſe from ſuch as adore idols. I know that thou wilt be grieved at their diſcourſe, but praiſe and adore the Lord until death.

* That is, the preface of the Alcoran, containing ſeven verſes.

CHAP. XVI.

Intitled, *The* BEE,* *containing an hundred and eight Verſes, written at* Mecca.

IN the name of God, gracious and merciful. The chaſtiſement of God is not far remote; deſire it not before its time; praiſed be God, he hath no companion, he cauſeth the angels to deſcend, and ſendeth his inſpirations to whom it pleaſeth him; preach his power, and the pains of hell to unbelievers. There is no God but he, fear him, he created the earth and the heavens; he is more powerful than your idols, and created man of the mire of the earth. Nevertheleſs he is obſtinate in his pride. He created clean beaſts for your uſe, you draw from them great emolument and advantage, to clothe and nouriſh yourſelves. Ye ſee their beauty when they feed; and when ye lead them to paſture, they bear the burden, and whatſoever ye will ſend into the cities, what ye cannot carry without them, but with exceeding great travel. God is gracious and merciful towards you; he created horſes, and mules, and aſſes to bear you; he created many glorious things, of which you have not knowledge. He teacheth them the right way, who obſerve his commandments; had it pleaſed him,

* This inſect is mentioned about the middle of the chapter.

he had guided all into the way of his law. He ſendeth you water from heaven to take away thirſt, and cauſeth plants to bring forth, and trees that nouriſh your flocks; he maketh the olive-trees to produce, the date trees, vines, and all ſorts of fruits. Theſe things are arguments of his unity, to ſuch as conſider them; he created the night, the day, the ſun, the moon and the ſtars, that move at his pleaſure, theſe things are ſigns of his omnipotency to them that are wiſe. He created whatſoever is on earth of divers colours, kinds, and ſpecies; he created the ſea, which affordeth you fiſh, pearls, and other precious ſtones to adorn you. Thou ſeeſt how the ſhips ſail upon the waters, and divide the waves for the advantage of commerce, peradventure you will give God thanks for his favours. He raiſed the mountains to make firm the earth, and to hinder it to move, he created the rivers, and eſtabliſhed ways to guide you; he made the ſtars to conduct you by night upon the ſea, and the mountains to direct you in your way by day. Who but he could have created what he hath made? Will you never conſider it? It is not in your power to keep account of his mercies, he is altogether gracious and merciful, and knoweth the ſecret of your ſouls. The idols that ye adore can create nothing, but are things dead, without motion, and know not in what time the world ſhall riſe again; your God is one ſole God; ſuch as believe not in the end of the world, ſuch as deny his unity, and boaſt of their falſe belief, are abhorred of his Divine Majeſty. When they are interrogated concerning what God hath inſpired into *Mahomet*, they anſwered, That he preacheth fables of antiquity; but they

ſhall bear their burden then at the day of judgment, who have ſeduced them from the right way, and have not known it. They that were before them were deceivers, God overthrew their habitations, the ruins fell upon them, and he chaſtiſed them, when they leaſt thought of it; he ſhall make them aſhamed at the day of judgment, and ſhall demand of them, where be the idols for which they diſputed againſt true believers? Such as have knowledge of God's commandments, aſſure that ſhame ſhall be upon the foreheads of infidels, and that the angels ſhall cauſe them to die, becauſe of the enormity of their ſins; they will ſay at the hour of death, that they believe in God, and are penitent for their faults. God knoweth what they have done, he ſhall command them to enter into hell, where is the abode of the proud. He ſhall command them who have his fear before their eyes to enter the houſe of eternity, and the gardens of *Eden*, wherein flow many rivers, there ſhall they dwell eternally with the height of their deſire. Shall the wicked continue in their ſin, until the angels cauſe them to die, or until the day of judgment? Thus did their predeceſſors. God was not unjuſt towards them, they drew miſchief on themſelves through their iniquity; they were chaſtiſed, and felt the puniſhment which they had deſpiſed; they have ſaid, Had it ſo pleaſed God, our fathers and we had adored him alone; ſo ſpake their predeceſſors. The prophets are not obliged, but to preach and inſtruct the people. We ſent a prophet to every nation, to inſtruct it, and to command the worſhip of one ſole God, and to quit the adoration of *Tagot*, and of idols; God guided ſome into the right

way, and others were ſeduced. Conſider what is the end of the wicked; if thou endeavoureſt to put them into the right path, thou ſhalt loſe thy time, God guideth not them that deſire to err, they ſhall be deprived of protection at the day of judgment. They have ſworn by their faith, that God will not make the dead to riſe again, but he ſhall cauſe them to riſe again, to chaſtiſe them according to his promiſes; but the greateſt part of men do not know it; did they know it, they would acknowledge their errors, and the impious would acknowledge their blaſphemies. When we willed any thing, we ſaid, Be thou, and it was. They that depart from the wicked for the love of their Lord, and ſhall convert themſelves, ſhall be rewarded in this world, and yet more in the other, had they knowledge to underſtand it. Such as patiently endure the injuries of unbelievers, and truſt in their Lord, ſhall be recompenſed when they leaſt think of it. We heretofore ſent but men to preach our law; aſk of them that have knowledge of the written law, if it be not true? We have ſent to them the *Alcoran*; to the end thou mayſt inſtruct men in our commandments, peradventure they will conſider it. The earth ſhall produce nothing to them, that ſhall conſpire againſt the prophet, they ſhall be chaſtiſed when they leaſt think of it; God ſhall afflict them in their commerce, they ſhall not eſcape his puniſhment, and their ſubſtance ſhall diminiſh by little and little before their eyes; God is gracious and merciful to them only that honour him. See they not the ſhadow of that which God hath created, ſometimes at the right-hand, ſometimes at the left, to

adore his divine majeſty, they certainly are contemptible. Whatſoever is on the earth, and in the heavens, beaſts and angels, worſhip God with humility, fear their Lord and obey his commandments. God hath commanded them to worſhip and to fear one God alone, to whom obedience is due eternally; whom will ye fear but God? Who but God ſhall protect you? When evil befalleth you, you have recourſe to his divine goodneſs; being delivered, ſome of you give him thanks, and yet believe not in his law. You ſeek only the riches of the earth, but you ſhall ſee what ſhall be your end; they ſay, that their wealth proceedeth from their idols. By God! an account of their blaſphemies ſhall be required of them. They affirm that God hath daughters; aſſuredly they deceive themſelves, and are not well ſatisfied, when it is ſaid to them, that a daughter is born to them; they fly ſuch as declare to them the puniſhment of their ſins. God ſhall leave them in ignominy, and they ſhall be contemned as the earth which they trample under their feet; becauſe they believe not in the day of judgment, miſery ſhall perpetually purſue them; God ſhall command forever, and be eternally powerful and victorious. Should God chaſtiſe men when they offend, he ſhould leave no living creature upon the earth, he deferreth their puniſhment until the time appointed, they can neither advance nor retard it; they affirm God to have that which themſelves are not ſatisfied to have; they lie, when they ſay that paradiſe is for them, doubtleſs they are erroneous, and ſhall be precipitated into the fire of hell. By God! we have ſent heretofore prophets to the people, the devil ſeduced men, and was maſter

of the wicked in this world, but in the other they ſhall reſent great torments. We have ſent thee the Alcoran, to clear to men the doubts touching religion, and to guide true believers into the right way. God ſendeth rain from heaven to refreſh the earth; this is an evident ſign of his omnipotency, to them that hear his word. Ye have yet a token of his omnipotency in the beaſts that give you milk to nouriſh you, and another mark in the fruits of the earth, in the fruits of date-trees, and the vines, from which you extract wine, and receive profit. Theſe things are ſigns of his omnipotency to ſuch as comprehend them. The Lord inſpired the bee to dwell in the fields, to lodge in trees, in hives, and to eat of all ſorts of fruits; it produceth honey of divers colours, that ſerveth for a remedy to the diſeaſes of men. Theſe things are ſigns of God's omnipotency to them that conſider them. God hath created you, and ſhall cauſe you to die. There be perſons among you that ſhall be full of ignominy in their life, to the end they may underſtand that God is omnipotent, conferreth benefits on ſome more than on others. Slaves have no part in the faculties of their maſters, neither are they aſſociate with them, (nevertheleſs they aſſociate to God another god equal to him, and blaſpheme againſt his grace.) God hath created you men and women, and hath given you children, and children to your children, he hath enriched you with the riches of the earth. Will you after this grace believe in your idols, which are things inanimate, vain, and unprofitable? Will ye be ungrateful for the benefits of God? Will ye worſhip what can neither benefit nor hurt you? Believe not that

there is another God, companion and associate with God. He knoweth what ye know not, he teacheth you a parable. A slave that is poor cannot give alms, and he who is rich giveth alms secretly and publickly, as he seeth good; are they both alike? Ought they to be put in parallel? Praise be to God. Certainly, the greatest part of men know not his graces, he teacheth you a parable. Behold! two men; the one was born deaf and dumb, and given in charge to his guardian, he knoweth not how to employ him, he is capable neither of doing nor speaking well; is he like to him that speaketh, that understandeth, teacheth men justice, and followeth the right way? Whatsoever is in heaven, or on earth, appertaineth to God; when he commandeth any thing, it is performed in the twinkling of an eye, yea sooner, he is omnipotent. He it is that causeth you to come out of the womb of your mother, that giveth you hearing, sight, and sense, perhaps ye will return him thanks. See ye not the birds that fly in the air; who sustaineth them but God? It is an evident sign of his omnipotency for the true believers, he hath given you houses to inhabit, and the skins and furs of beasts to cover you, he hath given you their hair and wool, to furnish your houses, and enrich you; he created trees and clouds to overshadow you, made the mountains and caves to cover you from rain, created garments to defend you from the heat of the sun, and the rigour of cold, he hath accomplished his grace upon you, peradventure you will resign yourselves to the will of his Divine Majesty, and profess his unity. If the unbelievers depart from the way of the law, thou art obliged only to preach to them in-

telligibly ; they know the grace of God, and contemn it, for that the greateſt part of them are impious. Preach unto them the day, wherein I will raiſe again all the nations of the world, and the prophets and apoſtles who have preached to them my commandments ; there ſhall be no excuſe for infidels, neither ſhall they find protection, or relaxation of their miſeries. When they ſhall behold their idols, they ſhall confeſs that they were miſled, they ſhall underſtand the unity of thy Lord, and that their idols are not able to intercede for them. God hath added to the puniſhment of infidels, hath ſent them evil upon evil, becauſe they hinder the world to follow his law. Preach unto them the day, wherein I will cauſe to riſe again all the nations of the world, with the prophet who preached to them, to be witneſs of their actions ; I will be witneſs againſt them of thy nation ; I have ſent thee the book that unfoldeth the myſteries of my law, to guide the people into the right way, and to declare the joys of paradiſe to ſuch as profeſs my unity. God commandeth you to do only that which is reaſonable, he commandeth you to give alms, and to do good to your parents ; he forbiddeth whoredom, diſobedience, and injuſtice, enjoineth you to do good, perhaps you will conſider it. Perform what ye have promiſed to God, break not promiſed faith ; ye call God to be witneſs of your promiſes, he knoweth all your actions. Do not like the woman who ſpun a thread, folded it, and afterwards entangled and ſpoiled it ; believe not that there is deceit and error in your law. If the unbelievers be more in number than you, God permitteth it, to prove you ; he ſhall clear to you at the day of judg-

ment the doubts that be among you ; had it ſo pleaſed him, you all had obſerved one and the ſame law ; he guideth, miſleadeth whom it pleaſeth him, and will exactly require of you an account of your actions. Believe not that there is deceit in your law, take heed of ſtumbling ; having once confirmed your ſteps, ye ſhall be ſeverely chaſtiſed, if he ſeduce the people from the right way ; do not violate what ye have promiſed to God, for any price, his grace is of more advantage to you than the wealth of the earth, had ye knowledge to underſtand it ; your wealth is periſhable, and the riches of heaven are eternal ; he ſhall recompenſe them that perſevere in well-doing, and whoſoever ſhall do good works, ſhall be bleſſed in this world, and in the other. When thou ſhalt read the Alcoran, implore God to deliver thee from the malice of the devil, abominable to all the creatures, he hath no power over them that truſt in his Divine Majeſty, his power extendeth over ſuch as go aſtray, who obey not him, and adore many gods. When we alter any precepts (God well knoweth what he ordaineth) they ſay thou art a liar, but the greateſt part of them are ignorant. Say unto them, that aſſuredly the holy ghoſt hath taught it from thy Lord, to confirm believers in their faith, and to guide into the right way them that profeſs his unity, and to announce to them the joys of paradiſe. I know, that they will ſay that a man hath taught him the Alcoran. He whom they preſume to have taught him, is a *Perſian* by nation, and ſpeaketh the language of the *Perſians*, and the Alcoran is in the *Arabick* tongue, full of inſtruction and eloquence. They who will not believe in God, ſhall ſuffer great torments ;

ſuch as renounce his commandments, blaſpheme againſt his Divine Majeſty; thoſe that reject his law, after having profeſſed it, ſhall feel the effect of his wrath, and be puniſhed for preferring the wealth of the earth to the riches of heaven; God guideth not unbelievers. They in whoſe hearts he hath imprinted diſobedience, thoſe whom he hath deprived of hearing and ſight, are ignorant, they doubtleſs ſhall be at the end of the world in the number of the damned; he is merciful to them that convert, and repent to have miſled the people from the right way, and perſevere in obedience to his commandments. Be thou mindful of the day, wherein man ſhall diſpute againſt himſelf, and every one ſhall be rewarded according to his works without injuſtice. God teacheth you a parable. Behold a free and privileged city, on which God poureth his graces on all ſides with abundance, and which is ingrateful for his benefits; but he ſent upon it miſery, famine, and fear, becauſe of its ingratitude. God hath ſent to the inhabitants thereof a prophet of their nation, they have ſlandered him, and were chaſtiſed, becauſe of their ſin. Eat of what God hath given you, and give him thanks for his grace; if it be he whom ye worſhip, he forbiddeth you to eat of carrion, of blood, and ſwine's-fleſh, and whatſoever is not ſlain in pronouncing the name of God. He will be gracious and merciful to them who ſhall eat through neceſſity, without deſign to offend him. Lie not, in ſaying, Behold that which is permitted to be eaten! blaſpheme not againſt God; ſuch as blaſpheme againſt him, ſhall not proſper in this world, and in the other ſhall ſuffer grievous torments. We did heretofore prohibit the

Jews to eat of what we have recounted to thee; we did to them no injuſtice, they drew miſchief on themſelves through their ſin; thy Lord is gracious and merciful to them that ignorantly offend him, who convert, and do good works. *Abraham* was obedient to God, and profeſſed his unity, he adored not idols, and gave thanks to God for his mercies; God elected, and guided him into the right way, he gave him wealth in this world, and placed him in the other, in the number of the bleſſed. We have inſpired thee to follow the law of *Abraham*, he profeſſed the unity of God, and adored not idols, he eſtabliſhed the ſabbath among the Jews, of which they diſpute; God ſhall judge their difference at the day of judgment. Call the people to the law of God with prudence, and preachings, and diſpute againſt them with good arguments, God knoweth them that depart from the right way; if they evilly intreat you, intreat them as they ſhall intreat you; if ye be patient, patience is advantageous to them that take it willingly. Have patience for the love of God, and afflict not yourſelves with the deportments and malice of the wicked. God is with the righteous, who have his fear before their eyes.

CHAP. XVII.

Intitled, *The* VOYAGE *by* NIGHT,* *containing an hundred and eleven Verſes, written at* Mecca.

Reader, The Turks believe that this Night of the Voyage *Mahomet* aſcended into heaven with the angel *Gabriel*. He was mounted on a white *Burac*, which is a beaſt partly mule, partly aſs, and partly horſe. He ſaw all the prophets that preceded him, all the wonders of paradiſe, and ſaw God, who ſat on his throne. See *Kitab el tenoir*, *Teſſſir* and *Giauhoir*, and the expoſition of *Geladin*. The *Bedaoi* intitled this chapter, The chapter of the children of *Iſrael*.

IN the name of God, gracious and merciful. Praiſe be to him, that cauſed his ſervant to go in one night from the temple of *Mecca*, to the temple of *Jeruſalem*; we have bleſſed that temple, and whatſoever is about it, in token of our omnipotency. We gave to *Moſes* the old teſtament, to inſtruct the children of *Iſrael*, and to deter them from the worſhip of any other God, but of me; to forbid them to adore the lineage of *Noah*, or the lineage of them that we preſerved in his ark. *Noah* is my creature, and my ſervant, acknowledging my benefits; we prohibited in ſcripture the children of *Iſrael*, to defile twice the earth, leſt they kindled too great a fire; when that befel you, we ſtirred up our ſervants againſt you, and they entered by force into the midſt of your houſes; this was as ſoon executed as promiſed.

* The reaſon of this inſcription appears in the firſt words. Some intitle the chapter, The children of Iſrael.

In the end, we gave you advantage over your enemies; we gave you wealth, and children to ſuccour you, and ye were more numerous than the infidels; the good and the evil that you ſhall do, ſhall be for your ſouls. We ſtirred up the wicked againſt you, becauſe of your ſins, to afflict you through the murder and bondage of your perſons; and they deſtroyed the temple of *Jeruſalem*, as they had ruined it the firſt time. Your Lord ſhall pardon you, if you convert; we have eſtabliſhed hell for a perpetual priſon of infidels. The Alcoran guideth the righteous into the right way, it declareth to them a great reward, preacheth to the wicked the torments of hell; and exhorteth men to well doing, although they are inclining to evil, and prompt to ſin. We created the day and the night, they are two ſigns of our omnipotency. We cauſed the night to paſs away, and the day to appear for labour; and to the end ye might know the number of ages, of months, and of years. We explained our myſteries without obſcurity, and have enjoined every one to bear the burden of his iniquities at the day of judgment; that day will make men to ſee the account of their ſins, they ſhall be recompenſed and chaſtiſed according to the good and the evil that they ſhall have committed, and none ſhall bear the burden of his neighbour. We ſent to the people prophets and apoſtles to preach to them our commandments, before they were chaſtiſed, before the deſtruction of the city. We advertiſed the principal inhabitants thereof; when they diſobeyed us, we chaſtiſed them according to our word, and deſtroyed them. How many cities have we ruined ſince *Noah's* flood? The ſins of the people are known to their Lord;

he giveth the riches of this world to them that desire them, to cause them to fall headlong into hell, where they shall repent of their iniquities, and be deprived of mercy. He who shall labour to acquire the riches of heaven, shall be protected of thy Lord in this world, and enriched with the treasures of heaven in the other. Consider how we prefer our creatures one to another. The reward of heaven is much greater than that of the earth. Believe not that there be two gods, otherwise you shall repent of it, and be deprived of protection at the day of judgment. Thy Lord hath ordained to worship him alone, and to honour your father and mother, especially in their old age, and say nothing to them that may afflict them, neither vex them; speak to them with respect, do not contemn them; pray to God to compassionate them, as they have pitied you, when they brought you up in your infancy. God knoweth whatsoever is in your souls; he will be merciful to you, if ye obey him. Give to your parents what appertaineth to them; do good to the poor, and to pilgrims; be not prodigal, the prodigal are brethren of the devil, ingrateful for the favours of their Lord. Contemn not the poor; if ye desire to obtain the mercy of God, speak to them with mildness, and endeavour to content them; do not entirely shut your hands, neither altogether extend them. If ye do otherwise, ye shall offend. Thy Lord giveth and taketh away his graces, as seemeth good to him; he knoweth his people, and understandeth all their actions. Slay not your children for fear of necessity, I will give whatsoever shall be necessary for them; the murder of children is an exceeding great sin; fly whoredom,

it is a thing unclean; kill no man without reaſon, we have commanded to purſue him that ſhall have ſlain his neighbour; but let not the heir ſin maliciouſly, proſecuting the innocent for the guilty. The innocent is in God's protection. Take not the goods of orphans; and be careful of them until they be in years of diſcretion. Satisfy your promiſes, an account ſhall be required of you; meaſure with good meaſure, and weigh with juſt weights. Buſy yourſelves not with that which you ought not to know. There ſhall be required of you an account of the ſins ye have committed in ſeeing, hearing, and thinking. Be not proud, ye ſhall never be ſo long as the earth, neither ſo high as the mountains; ſuch ſins are exceeding great before thy Lord. It is one part of what he hath inſpired into thee, to preach to his people. Say not there be two gods, leſt thou be confined to the fire of hell. Your Lord hath elected you, with all thoſe men and women that obey his commandments, for his ſons and daughters, as the angels; yet ſay not that God hath children. We made mention in the Alcoran of whatſoever is neceſſary to be preached to the people; ſay unto them, If there be a god with God, as ye affirm, invoke him that hath his throne in heaven; praiſed be God, he hath no companion, he is moſt high and great. The ſeven heavens praiſe him, and all that is on earth glorify him, but ye comprehend it not. He is gracious and merciful. We will ſeparate thee from the wicked; we will harden their hearts, and ſtop their ears. When thou ſhalt read the Alcoran, and ſay, There is but one God, they will turn the back, and deride thee; I know what they deſire to hear, they would have the

people to hearken to the words of the unjuſt, who ſay, That thou art a ſorcerer, and a magician. Conſider to whom they compare thee; they certainly are in error, and are not able to find the right way. What! we are (ſay they) bones and fleſh, ſhall we riſe again, and become new creatures? Who ſhall cauſe us to riſe again? Say unto them, Although ye be ſtone, iron, bones, and fleſh, he who firſt created you, ſhall raiſe you again. They ſhall ſhake the head at thee, and aſk of thee, In what time ſhall they riſe again? Say unto them, Peradventure it ſhall be ſuddenly. When ye ſhall be called out of the graves by the commandment of God, ye will believe that ye have remained but very little time in the world; then ſhall the infidels confeſs, that the devil hath deceived them, and that he is their open enemy. Your Lord knoweth you all, he will pardon or chaſtiſe you, as ſeemeth good to him. We have not ſent thee to be their guardian; thy Lord knoweth whatſoever is in heaven and in earth. Certainly we gave graces to ſome prophets, which we gave not to others; and we gave the Pſalter to *David*. Say unto the infidels, Invoke the idols which ye adore, and ſee if they are of power to deliver you from affliction. They that implore God, deſire to be nigh unto him. Who are they that ſhall neareſt approach his Divine Majeſty, they who hope in his mercy, or ſuch as fear his puniſhment? Certainly his puniſhment ought moſt to be feared. We will deſtroy all the cities of the world before the day of judgment, and chaſtiſe the wicked with rigorous torments, this is written upon the tables kept in heaven. Nothing hath hindered us to manifeſt the miracles which the inhabitants of *Mecca* de-

fire to see, but the contempt shewed by their predecessors. *Temod* saw the miracles of the camel, and contemned it; I will no more shew miracles, but to make the people to apprehend the torments of hell. Remember thou, that we have said to thee, that thy Lord knoweth all that the world doth; that which we gave thee to see (in the voyage by night) is to prove the people as the cursed tree, which is spoken of in the Alcoran. There be persons that will believe it, others that will not believe; but I will try them, to augment their confusion. Remember thou, that we commanded the angels to humble themselves before *Adam*, and that they did humble themselves, except the devil; who said, Shall I adore him whom thou hast created of the earth? Who is he whom thou hast preferred to me? Certainly, if thou tarry until the day of judgment, I will destroy his race, except that small number that shall be under thy protection. Thy Lord said unto him, Get thee hence, hell shall be thy punishment, and the punishment of them that shall follow thee. Deceive by thy speeches them whom thou shalt be able to deceive, seduce whom thou canst seduce with the wealth of the earth, cause them to exercise usury, and commit the sin of whoredom; tell them, there is neither resurrection nor judgment; whatsoever thou shalt promise them, shall be but vanity and falsehood; thou shalt have no power over them that shall worship me, I will protect them against thee. It is your Lord who causeth the ship to travel upon the waters, for the advantage of traffick; when the tempest chargeth you, your idols forsake you, he alone is able to protect you; nevertheless when he hath caused you to arrive at

the port, you deny his unity, and follow your impiety. Believe ye that he will another time make the ſea calm to you, and he will ſend you a favourable wind, if ye do not acknowledge him your protector? Believe you to return again to the ſea? He ſhall ſend you an impetuous wind, that ſhall overwhelm you with your impiety, and ye ſhall find none to protect you againſt him. We have conferred on men many favours; we have conducted them on the earth and ſea, enriched with all ſorts of riches, and gratified them above all creatures of the earth; preach to them the day wherein I will aſſemble before me all the nations of the world, with the prophet that ſhall have preached to them. He to whom ſhall be given the book of the account of his works in his right hand, ſhall read his account entirely, no injuſtice ſhall be done to him, and he ſhall be happy. He that ſhall be blind in this world, ſhall be ſo in the other, and ſhall not ſee the right way. They would divert thee from performing what we have inſpired into thee, to induce thee to blaſpheme againſt me. If thou do it, thou ſhalt be of their friends. Were it not for the ſtrength that we have given thee, they would make thee to incline to their impiety; hadſt thou done it, we had given thee to taſte of great afflictions in this world, and in the other; thou hadſt found none to protect thee againſt us; it wanted not much, but they had affrighted thee at *Medina*, to cauſe thee to go out of it; had they driven thee thence, they had not continued there long after thee. We heretofore ſent our prophets to inſtruct the people in our law, thou ſhalt find therein nothing to change; make thy prayers when the ſun ſhall ſet, at the beginning, and at

the end of the night, and at the dawning of day, the angels ſhall be witneſſes of thy oriſons; ſpend one part of the night in prayer, this ſhall be an augmentation of merit, thy Lord ſhall eſtabliſh thee in the place of his glory. Say, Lord, into whatſoever place I go, make me to enter and go forth with truth, give me thy protection. Say that truth is come, and that vanity is vaniſhed; this book ſhall heal the people of their error, it ſhall bring them into the way of mercy, and increaſe the miſery of unbelievers. We have exhorted men to abandon their impiety, they have not done it, and deſpaired when they were touched with affliction. Say unto them, Each of us doth after his will, and God knoweth him that followeth the right way. They ſhall demand of thee concerning the ſoul. Say unto them, The ſoul is an effect of God, he hath given you very little knowledge; aſſuredly had it ſo pleaſed him, he could have deprived you of the knowledge he hath given you, you ſhall find nothing that is able to protect you but his mercy. Say unto them, If the devils and men were all aſſembled againſt me, they ſhould not be able to compoſe a book like the Alcoran. We have taught in the Alcoran whatſoever is neceſſary for the ſalvation of men, nevertheleſs the greateſt part of the people depart from the truth, and ſay, We will not believe thee, unleſs thou cauſe fountains to ſpring out of the earth, and make in this place a garden beautified with date trees, and vines, with rivers flowing in the midſt, or unleſs we ſee deſcend from heaven a part of the pains which thou preacheſt; we will not believe thee, unleſs God and the angels come to thy aſſiſtance, unleſs thy houſe be of fine gold, and that we ſee the book

of truth ſent from heaven. We will not believe in thy parchment, unleſs we ſee deſcend from heaven a book which we may be able to read. Say unto them, Praiſed be my Lord, am I any thing but a man ſent from him? What hinders men to believe, ſince there hath been ſent to them a pilot to conduct them into the way of ſalvation? They ſay, that thou art a man, and not an angel. Say unto them, Should the angels have inhabited the earth, God would have ſent an angel to inſtruct them; it ſufficeth, that he is the witneſs of mine actions between you and me, he knoweth and ſeeth all things; he whom God guideth, is well guided, and ſuch as God ſhall cauſe to err, ſhall find none to put them into the right way; he will aſſemble them all at the day of judgment, they ſhall be infamous, deaf, mute, and blind, and condemned to the flames of hell, becauſe they are wicked, and have ſaid through deriſion, that they are bones and fleſh, and that they ſhall riſe again as new creatures; ſee they not that God hath created heaven and earth? That he can create yet more, and hath eſtabliſhed a deſtiny indubitable and infallible? The unbelievers are exceedingly to blame. Say unto them, Should you poſſeſs all the treaſures of the world, yet would ye fear to make expenſe for the ſervice of God; man is too avaricious. We gave to *Moſes* nine marks* of our omnipotency, known to the children of *Iſrael*; *Pharaoh* told him that he was a magician. Aſſuredly, ſaid *Moſes*, the ſigns and miracles that thou ſeeſt, proceed from God, Lord of heaven

* His Hand, his Staff, the Deluge, Graſhoppers, Lice, Frogs, Blood, and Famine. See *Bedavi*.

and earth ; I believe, O *Pharaoh!* that thou forſakeſt the truth. Then would *Pharaoh* have driven him out of *Egypt*, but we drowned all thoſe that were with him, and commanded the children of *Iſrael* to inhabit the land ; we will aſſemble them at the end of the world, to reward them after their works. We have indeed ſent thee the Alcoran from heaven, to proclaim the joys of paradiſe, and to preach the torments of hell ; we have ſent it, to the end thou mayſt teach it to the people ; we have ſent it clear and intelligible, that it may be underſtood, according to occurrences. Say unto them, Believe, or believe it not ; when thoſe that have knowledge in the written law heard it read, they proſtrated themſelves on the ground with humility, and ſaid, Praiſed be God, what he promiſeth is infallible, and incontinently is his command executed ; they wept, proſtrating the face towards the earth, and the reading of the Alcoran augmented their devotion. Say unto them, Implore God, call God merciful, all his attributes are moſt glorious. Make it not appear to the world how often thou ſhalt pray, neither how often thou ſhalt read the Alcoran ; and fear not to pray to God, and to read the Alcoran. Follow in this the middle path, and ſay, Praiſed be God, he hath no ſon, he hath no companion, neither protector to preſerve him from contempt ; his greatneſs is perfect and compleat.

CHAP. XVIII.

Intitled, *The* CAVE,* *containing an hundred and ten Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Praiſe be to God, who hath ſent the Alcoran to his ſervant. There is no contradiction in this book, it teacheth the right way; it preacheth to the wicked, that they ſhall ſuffer great torments, and proclaimeth to the righteous, that they ſhall enjoy an eternal felicity; he preacheth the torments of hell, principally to ſuch as affirm, that God hath a ſon. They are ignorant like to their predeceſſors; they are ignorant in their diſcourſe, and utter only blaſphemies. Wilt thou deſtroy thyſelf in following their footſteps? If they believe not in the Alcoran, they ſhall one day have ſorrow, and ſhall repent it. We adorned the earth, with whatſoever is upon it, for the advantage of men. One part thereof is happy and plentiful, and the other unfruitful and deſart. Do ye not believe that the ſleepers that entered the cave, and the paper wherein their names were written, be our miracles? When thoſe men entered the cave they ſaid, Lord, give us thy mercy, and guide us into the right way. Then did we cauſe them to ſleep for the ſpace of ſome years, and awaked them, having continu-

* The chapter is thus inſcribed becauſe it makes mention of the cave wherein the ſeven ſleepers concealed themſelves.

ed ſome time in that cave, to make it appear which of the two religions was the moſt juſt. I will relate to thee their hiſtory with truth. They were young men, who had the fear of their Lord before their eyes; we ſtrengthened them and encreaſed their faith; when they were with the infidels, they ſaid, Our God is Lord of heaven and earth, we will never worſhip but one God, otherwiſe we ſhall ſeparate ourſelves from the truth. This people have adored idols without reaſon; who is more unjuſt than he, who blaſphemeth againſt God? When they deſerted the infidels, they worſhipped one God alone. Enter into the cave, God ſhall make his mercy towards you to appear, and ſhall guide you through a path ſmooth and pleaſant. When the ſun aroſe, he caſt his rays on the right ſide of the cave, and on the left, at his going down; they in the mean time were in the moſt ſpacious place of this cave. This is one of God's miracles; he whom he guideth, is well guided; and whom he miſleadeth, ſhall find none to give him ſuccour, or to guide him. Believe ye that they ſhould be awake? Aſſuredly they ſlept and turned themſelves ſometimes to one ſide, ſometimes to another. Conſider how their dog extended his feet before that old habitation of ſtone; if any one had entered towards them, he would have cauſed them to fly, and had affrighted them. In the end we awaked them, and they mutually enquired of each other in what place they were, and how long they had there continued; one of them replied, That they had been there a day or two. Then they all ſaid, God knoweth the time that we have abode here, ſend one of us to the city with money to buy bread and meat; let him not be

fearful, neither make himſelf known to any. If we be known, they will murder or conſtrain us to follow their religion, in which we ſhall be eternally miſerable. Thus did we ſtir up the people againſt them, to the end they might know that thy Lord is true. When he ſaid, He will cauſe the dead to ariſe again, the reſurrection is indubitable; nevertheleſs unbelievers diſpute among them, concerning the hiſtory of the ſleepers, and ſay, That they built a ſecret place to retire themſelves. God knoweth the truth. The true believers believe that they made no building; the infidels they ſay were five, and that their dog was the ſixth, they ſpeak by opinion; but the true believers affirm them to be ſeven, and their dog to be the eighth. Say unto them, My Lord knoweth how many they were. Few perſons, except God, know their number. Doubt no more the hiſtory of the ſleepers; the matter is averred and known. Diſpute no more with the *Jews*, and ſay not, I will do this tomorrow, without ſaying, If it pleaſe God. Call God to mind, after thou haſt forgot him, and ſay, The Lord ſhall guide me, and teach me the hiſtory of the ſleepers, who remained in the cave three hundred years; there be who affirm they continued there nine hundred years. Say unto them, God knoweth the time of their abode there; he knoweth whatſoever is in heaven and earth, he underſtandeth and ſeeth all things, he alone diſpoſeth every thing, and hath no companion. Preach what thy Lord hath inſpired into thee, his world admitteth of no alteration, there is no ſafer refuge than in him. Dwell with thoſe that invoke him morning and evening, and deſire to ſee his face; depart not from their company, if thou

desireſt to have content of life in this world. Obey not thoſe whoſe heart we have hardened, and are unmindful of us; follow not their impiety; whatſoever they do, is but offence and ſin. Say unto them, The truth proceedeth from your Lord; who ſhall deſire [it] ſhall be true believers, and who ſhall not deſire [it] ſhall be an infidel; we have prepared hell to chaſtiſe the impious, and priſons wherein to detain them. They ſhall implore ſuccours againſt the melting pit, into which they ſhall be plunged, as into waters; it ſhall roaſt their faces, and ſhall be their drink. I will not fruſtrate of reward them that ſhall have done well; they ſhall enjoy the delights of the garden of *Eden*, wherein flow many rivers; they ſhall have bracelets of fine gold; they ſhall be clothed with green, with ſcarlet, with ſhining colours, and ſhall ſit on thrones, with an eternal felicity. Declare to them this parable. There were two men, I gave to the one of them gardens, wherein are ſtore of fruits; he in contempt told his companion, that he was more wealthy and powerful than he, and entered into his gardens, being an infidel, and an idolater, and ſaid, I do not think theſe ſhall ever have an end, they ſhall endure a long time without withering. His companion ſaid to him, If thou doſt not acknowledge this to proceed from God, and if thou be ingrateful towards him that created thee of duſt, and made thee a man, thou ſhalt ſoon find thy gardens ruined; this cometh from God my Lord, who hath no companion. All ſtrength and truth proceedeth from his Divine Majeſty. If I have leſs of ſubſtance than thou, God can give me fruits more fair than thoſe of thy gardens, or ſend thunder that ſhall deſtroy them;

he ſhall fill them with water of rain, that ſhall encompaſs them, and hinder thee to approach [them.] In the morning this infidel found his gardens deſtroyed to the very roots; he was extremely perplexed, by reaſon of the expenſe he had made to plant them evenly; and he ſaid, Would to God I had not adored idols. He ſhall find none that is able to protect him at the day of judgment, but God; all protection and grace iſſueth from his divine bounty, and the end of the righteous ſhall be happy. Speak unto them this parable, The life of the world is like unto rain fallen from heaven, that refreſhed and revived the herbs of the earth, and in the morning were dry as chaff, carried away by the wind. God is omnipotent. Riches and children are the ornaments of this life, but good works are eternal; they are acceptable to God, and give us hope of his grace. Be thou mindful of the day when the mountains ſhall walk, and thou ſhalt ſee the earth to be plain; that day we aſſemble the good and the wicked, and will not fail of my word to any perſon; that day ſhall the infidels beſeech the Lord to ſave them, he ſhall ſay unto them, You came unto us naked, as when we at firſt created you, and ye believed on earth there was no reſurrection. Then ſhall he give to every one the book, wherein ſhall be written the account of their ſins. Thou ſhalt ſee the wicked trembling with fear, ſaying, Behold here our deſtruction! What is there in this book? It containeth their venial and mortal ſins, and detecteth their offences; they ſhall find the number of their crimes before their eyes. Thy Lord is unjuſt to none. Remember thou that we commanded the angels to proſtrate themſelves before

Adam, and that they humbled themſelves, except the devil, who was in the number of angels, he diſobeyed his Lord; nevertheleſs *Adam* and his poſterity have obeyed him, although he is their open enemy, and particularly of the infidels. Conſider ye not that God created heaven and earth, and he made you, and hath no need to be aided of you? Be thou mindful of the day, when it ſhall be ſaid to idolaters, Call upon your idols that ye have worſhipped for remiſſion of your ſins; they ſhall implore them, and none ſhall hear their prayers, we have ruined them; the wicked ſhall behold the fire into which they ſhall fall, and find none to ſave them. We taught men in the Alcoran many parables, yet do the wicked abound in queſtion, and diſpute too much. What hindereth men to believe, ſince there is come to them a guide to conduct them into the right way? If they beg not pardon of God, what happened to their predeceſſors, and at *Beder*, ſhall befal them; they ſhall be viſibly puniſhed. I ſend prophets only to announce the joys of paradiſe, and to preach the torments of hell; the unbelievers diſpute vainly, to obſcure the truth, they deride my commandments, and the fire of hell. Who is more unjuſt than he who knoweth the commandments of his Lord, and diſobeyeth him, and forgetteth his paſt ſins? We have hardened their hearts, they ſhall not underſtand the ſcripture; we have ſtopped their ears, they ſhall hear nothing; if thou calleſt them to the right way, ſhall not follow thee, thy Lord is gracious and merciful; ſhould he chaſtiſe them after their demerits, he ſhould forthwith deſtroy them, he tarrieth until the time that he hath promiſed to puniſh them, and they

ſhall find none of power to protect them. We have deſtroyed cities, when their inhabitants have offended, and we prefixed the day of their ruin. Remember thou that *Moſes* ſaid to his ſervant, I will travel inceſſantly, until I ſee a place where two ſeas meet, although I travel an age. When he came to that place, he and his ſervant forgot their fiſh, he had taken his way through the ſea. Having continued their voyage ſome time, *Moſes* was hungry, and demanded ſomewhat to eat of his ſervant, who ſaid to him, Saweſt thou what happened at the rock? I have forgotten our fiſh, the devil made me to forget it, he miraculouſly took his way through the ſea; that rock is the place which we ſeek. They both returned on their ſteps, diſcourſing together, until they came to that rock, where they found one of our ſervants, on whom we had conferred our graces, and inſpired knowledge. *Moſes* ſaid unto him, Permit me to follow thee, that thou mayeſt teach me knowledge, and inſtruct me. He replied, Thou wilt not be able to abide patiently with me; how wilt thou patiently endure to hear a thing which none in the world ever knew? *Moſes* ſaid, Thou ſhalt find me exceeding patient, and I will not diſobey thee. He anſwered, If thou follow me, enquire nothing of me, and hear only what I ſhall ſay to thee. They went together, and they being in a boat, he brake a plank; *Moſes* ſaid to him, Thou haſt broken this veſſel to drown us, it is a ſtrange thing. He anſwered, Did not I tell thee, thou wilt not be able to abide patiently with me? *Moſes* replied, Excuſe me, and afflict me not, I had forgotten what thou didſt enjoin me. They went on together until they met with

a child, whom he ſlew. *Moſes* ſaid to him, Thou haſt ſlain an innocent, that hath not ſlain any one; thou haſt done a thing without reaſon, and that ought not to be approved. He anſwered, Did I not ſay, thou wilt not be able patiently to abide with me? *Moſes* ſaid to him, Excuſe me this time alſo; if I demand ought elſe of thee, abandon me. They continued their way into a village, where the inhabitants refuſed them bread; at that time they found a wall ruined, which he raiſed again. *Moſes* ſaid to him, Thou ſhouldſt have been payed for repairing this wall, if thou wouldſt. He anſwered, Now behold the place of our ſeparation, nevertheleſs I will explain to thee what thou wert impatient to learn; that boat belongeth to two poor men, who labour on the ſea to gain their ſubſiſtence, I would have pierced it, to preſerve it to thoſe poor men, becauſe there was an infidel prince, who by force ſeized on the good veſſels for his ſervice. That infant which I ſlew was an idolater, the ſon of a true believer, a righteous man; we feared he might cauſe his father to ſin, and ſeduce him into his error and infidelity; the Lord through his goodneſs, would have him to be deſtroyed, to deliver his father from his malice. The wall appertaineth to two infants orphans of this city, there is under it a treaſure that belongeth to them, their father was a righteous man, God through his goodneſs willeth that the treaſure be preſerved for them, until they attain to years of diſcretion; he likewiſe willed me to do what I have done. Behold the expoſition of what thou wert impatient to learn. If any one enquire of thee concerning *Alexander* the great, relate to them his hiſtory. We gave him on earth what he deſired, he went as far as

the weſt, were he found a fountain guarded by a man, who ſaid to him, O *Alexander !* chaſtiſe men through the murder of their perſons, bondage and ranſom. He anſwered, I will put to death unbelievers in this world, and the Lord ſhall puniſh them in hell, and the righteous ſhall enjoy the glory of paradiſe. I will tell the wicked, that God hath given us what we have deſired. After this, he continued his way until he came to a place where the ſun riſeth; he found that it riſeth in a country, where they have nothing to ſhelter them from its heat, the thing is ſo. We taught *Alexander* how to ſhelter himſelf; he followed his way, until he arrived between two mountains, inhabited of a nation that ſpake a language which he could hardly underſtand; they ſaid to him, O *Alexander ! Jagog* and *Magog* defile the earth, canſt thou put between them and us an obſtacle, to hinder that they may not come to us? God, ſaid *Alexander*, hath not given me means to do it; but aſſiſt me with your power, I will put between them and you a ſtrong ſeparation; give me iron that can cut ſtones, that I may build betwixt the two mountains, and that I may fortify the way that divideth them; blow when the iron ſtriketh the ſtones to kindle fire, and pour on molten braſs to join the ſtones and iron together. If they come, they cannot pierce through the mountains, neither find a way to come to you, this is a favour which God confereth on you, his promiſes are infallible. When the hour arriveth, he is true in what he promiſeth; we will permit them to mix each with the other; we will aſſemble all of them when the trumpet ſhall ſound; then we will open hell to the wicked, and to ſuch as would neither ſee nor

hear the Alcoran. Do they imagine them that worſhip me to be their gods? We have prepared hell to puniſh them. Say unto them, Shall I relate unto thee what ſhall befal the damned? Their works ſhall be unprofitable in this world, although they think to do well; good works are unprofitable to them that contemn the commandments of their Lord, and believe not in the reſurrection; they ſhall not want balance at the day of judgment; hell ſhall be their habitation, becauſe they deride our commandments, and our apoſtles, and prophets. The righteous ſhall enjoy eternally the delight of paradiſe without diſcontinuation. If the ſea were ink, to write the wondrous works of my Lord, it will ſooner have an end than his miracles. Say unto the infidels, I am a man like you, God hath taught me, that there is but one God; he that believeth in the reſurrection, ſtudieth to do good works; worſhip but one God, who is without a companion.

CHAP. XIX.

Intitled, MARY,* *containing fourſcore and eighteen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. God is the rewarder, conductor (of the righteous)

* Several circumſtances relating to the Virgin Mary being mentioned in this chapter, her name was pitched upon for the title

liberal, wife, true. *Zachary*, the ſervant of thy Lord, remembered his grace, when he in ſecret prayed to his Lord, and ſaid, Lord, my bones are become feeble, and mine head is white with old age; Lord, I was never rejected in my prayers, hear my petition, give me a ſon to ſucceed me, that may be mine heir, heir of the lineage of *Jacob*, and be pleaſing to thee. O *Zachary!* I declare unto thee, that thou ſhalt have a ſon, named *John*, no man hath yet been called by that name. He ſaid, Lord, how ſhall I have a ſon, my wife is barren, and I am too old? It was anſwered him, The thing ſhall be as I have ſaid unto thee, it is eaſy to thy Lord, who created thee. He ſaid, Lord, give me ſome ſign of the conception of my wife; he ſaid to him, Thou ſhalt not ſpeak for three nights. Then went he out of his oratory, and made ſigns to the people, to make their prayers evening and morning. Oh *John!* learn the ſcripture with affection; we from his infancy gave him knowledge, clemency, charity, piety, affection towards his father and mother, and not violence and diſobedience. We bleſſed the day of his nativity, the day that he ſhall die, and the day that he ſhall riſe again. Remember thou what is written of *Mary!* ſhe retired towards the eaſt, into a place far remote from her kindred, and took a veil to cover her; we ſent her our ſpirit in form of a man, ſhe was afraid, and ſaid, God will preſerve me from thee, if thou have his fear before thine eyes. He ſaid, Oh *Mary*! I am the meſſenger of God thy Lord, who ſhall give thee a ſon, active and prudent. She anſwered, how ſhall I have a ſon without the touch of man? I deſire not to be unchaſte. He ſaid, The thing ſhall be as I have told thee, it

is eaſy to thy Lord; thy ſon ſhall be a token of the omnipotency of God, and of his ſpecial grace towards ſuch as ſhall believe in his Divine Majeſty; ſhe became with child, and retired ſome time into a place remote from people, where ſhe ſuſtained the dolours of child-birth, at the foot of a date-tree, and ſaid, Why am I not dead? Wherefore am I not in the number of perſons forgotten? The angel ſaid to her, Afflict not thyſelf; God hath placed a brook under thee, ſhake the foot of this palm, and the dates ſhall fall, gather them up, eat and drink, and waſh thine eyes; ſay unto them that thou ſhalt meet, that thou faſteſt, and haſt made a vow not to ſpeak to any one, until the faſt be accompliſhed. Her parents met her while ſhe bear her infant, and ſaid unto her, Oh *Mary!* behold a ſtrange thing! Oh ſiſter of *Aaron!* thy father did not command thee to do evil, neither was thy mother unchaſte. She made ſigns to her infant to anſwer them; they ſaid, How ſhall the infant in the cradle ſpeak? Then her infant ſpake, and ſaid, I am the ſervant of God, he hath taught me the ſcripture, hath made me a prophet, bleſſed me in all places, and commanded me to pray unto him; he hath recommended to me purity through the whole courſe of my life, and to honour my father and mother; he hath not made me either violent or malicious, praiſed ſhall be the day of my birth, the day that I ſhall die, and the day of my reſurrection. Thus ſpake *Jeſus*, the ſon of *Mary*, with truth, of which ye doubt. God approveth not the diſcourſe of them that ſay he hath a ſon; praiſed be God; when he willeth any thing, he ſaith, Be thou, and it is; he is mine and your Lord, worſhip him, this is the

right way; there be perſons, who in this regard have been of different opinion, but miſery is upon the incredulous. They ſhall be miſerable at the day of judgment. The infidels are manifeſtly erroneous from the right way; if thou preach to them the torments of hell and their ignorance, they will not hear thee. We are lords of whatſoever is on earth, and diſpoſe of every thing at our pleaſure, they ſhall be one day aſſembled before us to be judged. Remember thou what is written of *Abraham*, he was a righteous man, and a prophet; he ſaid to his father, Adore not what neither ſeeth, nor underſtandeth any thing, and that cannot be profitable. I know what ye know not, follow me, and I will conduct you into the right way; worſhip not the devil, he is diſobedient unto God; otherwiſe I fear that God may chaſtiſe you, and you may be in the number of the damned. He anſwered, Oh *Abraham!* doſt thou abhor my gods? Unleſs thou change thy diſcourſe, I will ſtone thee, depart from me for a long time. He ſaid, May God inſpire you, I will pray for you, he is exceeding good, and will hear my prayers. Whom will ye adore, when I ſhall be gone from you? Worſhip God my Lord, and your prayers ſhall be heard. He departed from them, and worſhipped one God. We gave him two ſons, *Iſaac* and *Jacob*, both prophets; we conferred our grace upon him with an eloquent and true tongue. Remember thou what is written of *Moſes*, he was a righteous man, our prophet and meſſenger; we called him on the right ſide of mount *Sinai*, drew him near unto us, and taught him our ſecrets; we through ſpecial grace gave him a brother, named *Aaron*. Remember thou what is

written of *Iſmael*, he exactly obſerved what he promiſed, was a prophet, and an apoſtle of the Lord, preached purity, and recommended to men to make their prayers often, and was pleaſing to his Lord. Remember thou what is written of *Enoch*, he was a juſt man, and a prophet, and we took him up to an exceeding high place, God gave his grace to theſe men, among the prophets of the lineage of *Adam*, among them whom we cauſed to embark with *Noah*, among thoſe of the lineage of *Abraham*, and *Iſrael*, and among thoſe that we aſſembled and guided into the right way. When the miracles of the merciful were related to them, they fell proſtrate, and adored him with tears in their eyes; their poſterity forſook their footſteps, abandoned the law, and followed their own appetites; but they ſhall be precipitated into hell, except ſuch as ſhall be converted, and do good works, they ſhall enter into paradiſe, and no injuſtice ſhall be done to them, they ſhall enter into the garden of *Eden*. What the merciful [God] doth promiſe, is infallible; they ſhall hear nothing ſpoken in paradiſe that ſhall diſpleaſe them; they ſhall hear the ſalutation of angels, and morning and evening ſhall have what they deſire. Such is paradiſe, which God giveth to his creatures that have his fear before their eyes. I deſcend* not from heaven, but by the permiſſion of thy Lord, he is maſter of our actions in heaven and earth, and of whatſoever is between them; he hath not forgot thee, worſhip him, and perſevere in thy adoration, knoweſt thou any perſon that is named

* Gelaldin ſaith, that Mahomet complaineth to the angel Gabriel for having been ſo long abſent from him.

like him? Man ſaith, What, ſhall I die and riſe again? He conſidereth not that God hath created him of nothing; I will one day aſſemble the infidels and devils, I will cauſe them to appear at the gate of hell upon their knees, and will caſt upon them all manner of miſery, becauſe they have increaſed their impiety towards their Lord. I know ſuch as deſerve to burn in hell, they ſhall be thrown thither headlong; this is a moſt juſt ſentence pronounced by the Lord. I will ſave the righteous, and forbid infidels to fall upon their knees before idols. When the unbelievers, and many of the faithful heard my commandments preached, they ſaid among themſelves, that they were in a better way than their neighbour; how many have we deſtroyed before them in paſt ages, more rich than they, and hypocrites like unto them? Say unto them, God prolongeth the life of the erroneous, that they may know their errors, and learn the knowledge of the pains prepared for them, they ſhall underſtand who ſhall be the moſt miſerable; and who ſhall have been moſt weak in their faith, and leaſt affectionate to the ſervice of his Divine Majeſty. God ſhall increaſe their faith, who ſhall follow the right way; and ſuch as be obedient to him, ſhall enjoy his grace. Haſt thou conſidered the action of the wicked? They demand, if they ſhall have riches and children after their reſurrection? Would you know what ſhall be? Would you capitulate with the merciful? I will not do it; I will write all that they ſay, and will add to their miſeries; I will give to them in this world what they require, and they ſhall riſe again naked, (without treaſure and children.) They adored idols, to have their protection. Certainly they erred in

that adoration ; they ſhall renounce them, and be their enemies at the day of judgment. Seeſt thou not, how we have ſent the devils againſt unbelievers, to ſeduce them ? Be not impatient to ſee them puniſhed, they ſhall be judged at the day appointed. Be thou mindful of the day, when I ſhall aſſemble all the righteous in the preſence of God, and precipitate all the wicked into hell ; their prayer ſhall not be heard, except ſuch as have accompliſhed their promiſes made to the merciful. They have ſaid, Do ye believe that God hath a ſon ? You utter a ſtrange thing ; it wanteth not much, but that heaven and earth open themſelves, and that the mountains fall with their utter deſtruction. They call God, God the ſon ; God hath not to do with a ſon. Whatſoever is in heaven and earth adore him ; he knoweth the account and number of all things of the world. Men ſhall appear before him at the day of judgment, and the true believers that ſhall do good works, ſhall be beloved of his Divine Majeſty. We have ſent thee the Alcoran, written in thine own language, that thou mayſt proclaim the delights of paradiſe to them that fear me, and preach the torments of hell to ſuch as diſpute with obſtinacy againſt the faith, how many of the wicked have we deſtroyed in paſt ages ? Haſt thou heard ſpeak of them ? Haſt thou heard mention of their memory ?

CHAP. XX.

Intitled, *by ſome* T. H.* *by others* BEATITUDE, *and by ſome* HELL,† *containing an hundred and thirty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. We have not given thee the Alcoran to torment thee, but to inſtruct therein the righteous. It was ſent thee by him that created the heavens and the earth; the merciful ſitteth on his throne; whatſoever is in heaven and earth, whatſoever is between them and beneath the earth, appertaineth to him. He knoweth thy thoughts, he underſtandeth what thou keepeſt ſecret, and what thou makeſt manifeſt. God! there is but one God, all the glorious names of the world are due unto him. Knoweſt thou the hiſtory of *Moſes?* When he beheld the fire, he

* The ſignification of theſe letters, which being prefixed by ſome as the title, are therefore taken. Some, however, imagine they ſtand for Ya rajol, i. e. *O man!* which interpretation, ſeeming not eaſily to be accounted for from the Arabic, is by a certain tradition deduced from the Ethiopic; or for Ta, i. e. *tread;* telling us that Mahommed, being employed in watching and prayer the night this paſſage was revealed, ſtood on one foot only, but was hereby commanded to eaſe himſelf by letting both feet to the ground. Others fancy the firſt letter ſtands for Tuba, *Beatitude;* and the latter for Hawiyat, the name of the lower apartment of *Hell.* Tah is alſo an interjection commanding ſilence, and may properly enough be uſed in this place.

† The Mahometans have entitled this chapter T THE, which is two letters of the Arabique Alphabet, to wit, Tt and He; where in this place, Tt ſignifieth Thouba, that is to ſay, Beatitude; and He Haoihe, that is to ſay, Hell. See the Gloſs, and interpretation of Gelaldin, and Bedaoi; they have entitled this, The chapter of Beatitude and of Hell.

ſaid to his family, Stay ye here, I ſee a great fire, I will bring to you a ſpark, and you ſhall find in it the right way. When he approached, it was ſaid unto him, O *Moſes!* I am thy Lord, put off thy ſhoes, thou art in the holy valley of *Toi*, I have elected thee among thy people, hear my word, and receive mine inſpirations; I am God, there is none other God but I; worſhip me alone, and make thy prayers as it is ordained. The hour unknown to the world approacheth, wherein I will recompenſe and chaſtiſe every one after his works. Take heed leſt the wicked ſeduce thee from the right way; if thou follow their appetite, thou ſhalt be deſtroyed. Is it not what thou haſt ſworn to me? He anſwered, Lord, I will apply myſelf unto thee, and will lean upon my ſtaff; I will beat the fruits of the trees to make them fall upon my flocks; I have yet another manner to nouriſh my ſheep with this ſtaff; I will make uſe of it to defend and preſerve them from miſchief. God ſaid unto him, O *Moſes!* caſt that ſtaff to the ground; behold a ſerpent, it creepeth, take it, and be not afraid, I will cauſe it to return to its former condition; draw back thine hand, and put it under thy arm, it ſhall become white and ſhining, without harm and pain, it ſhall be a moſt certain ſign of my unity. I will give thee to ſee the miracles of my omnipotency. Go to *Pharaoh*, he is in an exceeding great error, and ſeduced from the right way. *Moſes* ſaid, Lord, rejoice my heart, and facilitate my commiſſion, unlooſe the knot of my tongue, that they may underſtand my ſpeech. Give me *Aaron* to aſſiſt me in this buſineſs, that I may praiſe thee, and highly exalt thy glory, thou only art our protector. God ſaid, Thy

prayer is heard, we were favourable to thee another time, when we inſpired thy mother to put thee into a coffer, and expoſe thee to the river *Nile*; the water drove thee to the ſhore, whence *Pharaoh* took thee. I cauſed thee to be beloved of him, to have care of my people; when thy ſiſter ſought tidings of what was become of thee, ſhe ſaid, Who will guide us where he is? Who will conduct us to him that keepeth him? We ſent thee back to thy mother, to ſtop her tears, and put an end to her affliction. Thou ſleweſt a man, we have delivered thee from the hands of thine enemies, and have approved thy perſeverance. Thou haſt continued ſome time with the inhabitants of *Madian*; after this we ſent thee to preach our commandments. I have made choice of thee, go with thy brother to *Pharaoh*, and lie not in ſpeaking of me, he is gone aſtray from the right way; ſpeak to him both of you with mildneſs, peradventure he will hearken to you, and will fear the fire of hell. They anſwered, Lord, we fear that he may torment, and riſe up againſt us. He ſaid, Fear nothing, I will be with you, hear what he will ſay, conſider his actions; addreſs yourſelves to him, and ſay, We are the meſſengers of the omnipotent God; diſmiſs with us the children of *Iſrael*, and no more torment them, we are come hither by the commandment of God, thy Lord. Salvation is for ſuch as follow the right way, damnation for them that blaſpheme againſt his law, and depart from his commandments. *Pharaoh* ſaid unto them, Who is your God? *Moſes* ſaid, My God is he that created the world, and guideth men into the right way. *Pharaoh* ſaid, What law did your predeceſſors obſerve? What is be-

come of them? *Moſes* anſwered, God knoweth in what condition they are; nothing is concealed from God, he extended the earth, and eſtabliſhed the ways; he cauſeth rain to deſcend from heaven, and maketh to ſpring forth the plants, herbs and fruits which ye eat, and that nouriſh your flocks. Theſe things are ſigns of his omnipotency to them that underſtand them. We created you of earth, and to earth will we make you to return, and will cauſe you to come out of it once again; we ſhewed miracles to *Pharaoh*, but he was incredulous, contemned them, and ſaid, Oh *Moſes!* art thou come to drive us out of our dominions with thy magick? I will ſhew thee [magick] like to thine; let us meet at a place and day prefixed between thee and me, to come together. *Moſes* ſaid unto him, Let us make choice of the day of your feaſt; if it ſeem good to you, the people may aſſemble at the ſunriſing. After this diſcourſe, *Pharaoh* withdrew, recollected all his ſubtilties, and at the day and hour prefixed came with his people to the place appointed, where *Moſes* was, who ſaid unto them, Miſery is upon you, blaſpheme not againſt God, he will puniſh you, and deſtroy them that blaſpheme againſt him. The people of *Pharaoh* differed in opinion what they ſhould do, kept their deſign ſecret, and ſaid to *Pharaoh*, Theſe two men are magicians, they would chaſe you from your country through their magick, and ſeduce your ſubjects from your religion; recollect your ſubtilties and power, and chuſe perſons capable to diſpute againſt them, this day ſhall be happy to him that ſhall be victorious. They ſaid to *Moſes*, Wilt thou firſt caſt thy ſtaff on the ground, or ſhall we ours? Their cords and ſtaves

aroſe againſt *Moſes* through their magick, and crawled. *Moſes* ſpake low, between his teeth; we ſaid unto him, Fear nothing, thou ſhalt be victorious, caſt thy ſtaff in thy right hand on the ground, it ſhall devour what they have done, it is but witchcraft and magick, that produceth neither profit nor content. Then fell the magicians of *Pharaoh* proſtrate on the ground, and ſaid, We believe in the God of *Aaron* and *Moſes*. *Pharaoh* ſaid unto them, Believe ye in him without my permiſſion? *Moſes* is your maſter, I will cut off your right feet, and your left hands; or your left feet, and your right hands; and cauſe you to be hanged on palm-trees, that ye may know who is the more ſevere in his chaſtiſements, I, or the God of *Moſes*. They ſaid, The miracles that thou haſt ſeen, have they not touched thee? He that created us, doth things which are not in thy power to perform; thy power extendeth only in this world, we believe in God our Lord, who will pardon our ſins. Thou art the cauſe that he abhorreth us with our magick, he is more powerful than thou, and eternal. Hell is prepared for infidels, they ſhall find repoſe neither in their life nor death; and the righteous that ſhall do good works, ſhall eternally enjoy the pleaſures of the garden of *Eden*, wherein flow many delicious rivers, ſuch is the reward of them that are purged from their ſins. We ſaid unto *Moſes*, Go out by night with my people, and make them a dry path through the ſea; fear not that thine enemies may overtake thee, neither be afraid of being drowned. *Pharaoh* ſhall follow them with his troops; I will overwhelm in the ſea, and will miſlead him with his people, he ſhall not follow the right way. O

children of *Iſrael!* we delivered you from your enemies, and conducted you towards the mountains of *Sinai*. We cauſed manna and quails to deſcend upon you, and ſaid, Eat ye of the good things that we have given you, and be not ungrateful, otherwiſe my wrath ſhall fall upon you. He upon whom mine indignation ſhall fall, ſhall be thrown headlong into the fire of hell; I will be merciful to ſuch as ſhall convert, do good works, and follow the right way. O *Moſes!* who preſſed thee to abſent thyſelf from thy people? He anſwered, Behold he that followeth my ſteps, I am come up to receive thy commandments. We after thy departure eſtranged thy people from thee, and *Samery* ſeduced them from the right way; he returned upon his ſteps to his people in great diſpleaſure, and ſaid, O ye people! did not God promiſe to you all manner of content? He protracted the effect of his promiſes, becauſe of your ſins; will you that his wrath fall upon you? Wherefore have ye tranſgreſſed what ye promiſed to me? They ſaid, We have not tranſgreſſed our promiſes of our own accord; we took the moſt weighty ornaments of the people, and caſt them into the fire, *Samery* himſelf did caſt them in; he made the body of a bellowing calf, and ſaid, with his followers, Behold there your God, the God of *Moſes* whom he hath forgotten. Saw they not that this calf ſpake not to them, and that it had not power to do good or evil? *Aaron* had ſaid unto them, before the coming of *Moſes*; O ye people! you have been ſeduced by this calf; the merciful is your God, and your Lord, follow and obey me. They ſaid, Shall we abide here until *Moſes* return? *Moſes* at his return ſaid unto

Aaron, What hindered thee to follow me, when thou ſaweſt them to turn aſide from the law of God? Wherefore haſt thou diſobeyed me? O ſon of my mother! (ſaid *Aaron*) drag me not by the beard and hair, I feared to diſpleaſe thee, if I forſook the children of *Iſrael*, and diſobey thy commandments. *Moſes* ſaid unto *Samery*, what was thy deſign? He anſwered, I ſaw what this people ſeeth not, I took an handful of the earth of the footſteps of the meſſenger of God, and made the figure of a calf, the faireſt that I could. *Moſes* ſaid unto him, Go, get thee from among us, thou ſhalt fly the preſence of men all the days of thy life; thou ſhalt ſay unto them, Come not nigh me, touch me not; the time of thy puniſhment is appointed, thou ſhalt not eſcape it. Behold thy falſe god, behold the calf which thou haſt adored, I will cauſe it to burn, and will caſt the aſhes thereof into the ſea; your God is one God, and there is none other God, but the God that knoweth all things. Thus do I relate to thee things paſt. We have ſent thee the Alcoran; ſuch as ſhall abjure it, ſhall bear their burden at the day of judgment, and be eternally tormented. I will one day require an account of their burden, and will aſſemble them with all their ſubtilties; when the trumpet ſhall ſound, they ſhall demand of each other, how long they have continued in the world? They ſhall ſay, That they have remained there but ten days and ten nights; I know all that they will ſay. The moſt prudent among them ſhall ſay, that they have been but one day. They ſhall enquire of thee concerning the mountains; ſay unto them, God ſhall tear them up, and level them with the earth, thou ſhalt ſee them levelled and beaten down. Then

ſhall men without retardment follow him that ſhall ſummon them to univerſal judgment, they ſhall humble themſelves before God, thou ſhalt that day hear low and humble voices, that day ſhall prayers be ineffectual, except of them that ſhall be pleaſing to God, whom he will permit to ſpeak. He knoweth whatſoever men do in this world, and what muſt befal them in the other, and they know it not; they ſhall humble themſelves, and hang down the head before the living and eternal Lord. All infidels ſhall be damned, and the righteous and true believers that have done good works, ſhall not fear injuſtice. We have ſent the Alcoran in the *Arabick* tongue, it teacheth men our commandments, peradventure they will fear impiety; it teacheth them what they ought to know. Exalt the glory of God, king of the world, he is truth itſelf; preſs not thyſelf to read the Alcoran, until thou haſt well underſtood it. Say, Lord encreaſe my knowledge. We heretofore prohibited *Adam* to eat of the forbidden fruit, he was unmindful of our commandment, I found in him no perſeverance. Remember thou that we commanded the angels to humble themſelves before him; they humbled themſelves, except the devil, who refuſed to do it. Remember that we ſaid, *Adam*, the devil is thine enemy, and the enemy of thy wife; he will endeavour to make you miſerable, to cauſe you both to go out of paradiſe, where thou ſuffereſt neither hunger nor thirſt, nor cold, nor heat. The devil tempted them, and ſaid, O *Adam!* I will conduct thee to the tree of eternity, a treaſure that ſhall never periſh; they did both eat of the fruit of that tree, they knew their filthineſs, and took the leaves of trees to cover

their nakedneſs. *Adam* diſobeyed his Lord, and became miſerable; nevertheleſs he heard and pardoned him, and ſhewed him the right way. He ſaid, Deſcend from paradiſe, ye enemies of each other, I will hereafter ſend you a guide, he that ſhall follow him, ſhall not err, and ſhall be bleſſed. He that ſhall go aſtray, and will not believe in me ſhall be miſerable in the world, and blind at the day of judgment; that day ſhall he ſay, Lord, wherefore haſt thou made me blind? I had good ſight when I was in the world. I did this day forget thee, as thou didſt forget my commandments; thus do I treat infidels. The torments of the other world are more grievous than thoſe of the earth, and of longer continuance. Do not unbelievers tremble when they conſider how many men upon earth we have deſtroyed in paſt ages? Their miſery ſhall ſerve for example to them that are wiſe. Had not thy Lord ſaid, that he will defer the puniſhment of the wicked until the time appointed, he had already deſtroyed them. Be patient, and endure their diſcourſe, praiſe thy Lord before the ſun ariſe, before it ſetteth, an hour before night, and at the end of day, thou ſhalt do a thing acceptable to him. The life of the world is ſweet to tempt you, but the riches of thy Lord are better and eternal. Command the people to make their prayers at the time appointed, and be not impatient towards them; I require no riches of thee, I will enrich thee, and in the end paradiſe ſhall be for the righteous. The unbelievers have ſaid, If *Mahomet* ſheweth not ſome miracle from God, and knoweth not the expoſition of the books of our predeceſſors, we will not believe in him; we before his coming deſtroyed many wicked perſons, who ſaid, Lord,

hadſt thou ſent us a prophet, we had obſerved thy commandments, before we became infamous, and laden with ignominy. Say unto them, Every one expecteth his end; expect ye, and ye ſhall one day know them that follow the right way, and have not erred.

CHAP. XXI.

Intitled, *The* PROPHETS,* *containing an hundred and twelve Verſes, written at* Mecca.

IN the name of God, gracious and merciful. The day approacheth wherein the people ſhall render an account of their actions, but they conſider it not, and depart from the commandments of God; if they hear them, they laugh, they underſtand them not, and keep ſecret their evil intentions. Is not *Mahomet* a man like to you? Will ye ſay that he is a magician? You ſee the contrary. God heareth whatſoever is ſpoken, both in heaven and earth, and knoweth all things. They ſay certainly *Mahomet* hath dreamed what he ſpeaketh, he hath invented it, and is a poet; we will not believe him, unleſs he ſhew ſome miracle, as did the prophets that were before him. We have laid waſte many cities, becauſe their inhabitants were incredulous; we ſent before thee but men who were inſpired of us. En-

* The chapter bears this title, becauſe ſome particulars relating to ſeveral of the ancient prophets are here recited.

quire of them, to whom heretofore was given the knowledge of the written law, if ye know it not; they were men that did eat and drink, and were mortal. We effected what we promiſed to them, we preſerved them with ſuch as believed, and deſtroyed the incredulous; we have ſent you a book to inſtruct you, will ye underſtand it? How many infidel cities have we made deſolate? How many new people have we eſtabliſhed in their place? When they felt our puniſhment, they fled; fly not, and return to what hath delighted you, return into your houſes, peradventure ye will yet covet the riches of the earth; they ſaid, Miſery is upon us, we are to blame; thus did they talk, until they were deſtroyed. We have not created heaven and earth, and whatſoever is between them, to ſport with; had it been our will that they ſhould have ſcoffed on earth, they ſhould ſcoff likewiſe in heaven. On the contrary, I oppoſe the truth to falſhood, to confound it, and in effect it doth confound it. Miſery ſhall be upon you, becauſe of your blaſphemies; whatſoever is in heaven and earth, is God's; the angels are not aſhamed to worſhip him, they praiſe him day and night, and exalt his glory without blaſphemy. The infidels worſhip gods made of earth; have they power to create any thing? Were there in heaven and on earth another god, they would not accord. Praiſed be God, Lord of the univerſe, what the infidels relate is untrue. He aſketh no counſel when he will do any thing, as do men; will they worſhip any other god but him? Say unto them, Produce your arguments, behold what we have to ſpeak unto you, behold our reaſons, and thoſe of our predeceſſors. Certainly the greateſt part

of them are ignorant of the truth, and go aſtray. We inſpired into all the prophets which we ſent, that there was but one God that ought to be worſhipped. They ſaid, Believe ye that the angels are the ſons of God; on the contrary, they are his creatures, he loveth them, they ſpeak not but after him, and obey what he commandeth them, he knoweth all their actions paſt and future; they pray for no man but through his permiſſion, and fear to diſpleaſe him. Who among them will ſay, I am God, inſtead of God? He ſhall be caſt headlong into the fire of hell; thus do I treat unbelievers. Know they not that the heavens and the earth were ſhut up? We opened them, and gave life to every thing, through the rain which we made to deſcend; will they not believe in my unity? We created the mountains to hinder the earth to move, we made therein ways large and ſpacious for our creatures, we covered it with the heaven, and have exempted it from falling; nevertheleſs they deſpiſe our commandments. It is the Lord who created day and night, the moon and the ſun, all things praiſe and exalt him in heaven. We created no perſon to dwell forever on earth; all men ſhall taſte of death. I will prove you with good and evil, and ye ſhall appear before me to give account of your actions. The infidels ſcoff at you, when they ſee you, and ſay, Behold them that deride our gods! They obey not the commandments of God; he created man of duſt, and ſhall ſhew you the effects of his omnipotency. Be not impatient to ſee the puniſhment of the wicked, who ſay, When ſhall be the day of judgment? Did they know it, they would remove the fire from their backs and viſages; that day

ſhall ſurprize them, it ſhall aſtoniſh them when they think leaſt of it; they cannot retard it, and ſhall be deprived of protection. Certainly they ſcorned the prophets that were ſent before thee, but they were puniſhed after their demerits. Say unto them, Who but the merciful [God] preſerveth you day and night? Nevertheleſs ye reject his commandments. Have they any other God but me, that is able to ſave them? Their gods cannot defend themſelves. I will not protect them, yet will I enrich them, as I enriched their fathers, and will prolong their life, to puniſh them on earth. Know they not that their eſtates diminiſh on all ſides through thy conqueſts? Is it ſo, that they are victorious? Say unto them, I preach to you what God hath inſpired into me, but the deaf hear not when they are exhorted. When they are a little touched with the chaſtiſements of God, they ſay, Oh miſery! we are to blame, and are unjuſt. I will weigh their works at the day of judgment, that I may do injuſtice to no perſon, of the weight of a grain of muſtard-ſeed, and will moſt exactly account. We gave to *Moſes* and *Aaron* the book that diſtinguiſheth good from evil, and commanded them to preach our commandments to them that had our fear before their eyes. That book is bleſſed, and was ſent from us; nevertheleſs unbelievers reject and condemn it. We heretofore inſtructed *Abraham* in the right way, and knew that he was a righteous man. Remember thou that he ſaid to his father, and his people, What idols do ye adore? They ſaid, We find that our fathers adored them; he ſaid unto them, Your fathers and you were exceedingly erroneous. They ſaid, Doſt thou ſpeak the

truth or doſt thou jeſt ? He ſaid, Certainly your Lord is the Lord of heaven and earth ; I ſwear to you that he created them. Having convinced thoſe idolaters, he ſaid, By God I will make war upon your idols ; he broke them with an hatchet in their abſence, except the greateſt idol, on which he hung his hatchet, and ſaid, Peradventure they will accuſe him to have broken the other. Seeing at their return their idols broken, they ſaid, Who hath in this manner handled our gods ? He is impious. We heard it is a young man, named *Abraham*, who derideth them ; bring him before the eyes of the people, perhaps they ſhall find witneſſes of his action. They ſaid unto him, Oh *Abraham !* It is thou that haſt ſo abuſed our gods. He ſaid on the contrary, It is that great idol. They enquired of each other if thoſe idols ſpake, and if they had motion ; and afterwards they returned to themſelves, and ſaid to the people, Ye are to blame to adore thoſe idols. He threw them headlong againſt the ground, and they ſaid, Oh *Abraham !* thou well kneweſt that they ſpake not at all. He anſwered, Why then do ye worſhip what can neither benefit nor hurt you ? You defile yourſelves in adoring them inſtead of God. Do ye not know him ? Then they ſaid, Burn *Abraham*, and let us defend our gods, if ye are righteous men ; but we commanded the fire to loſe its heat, to preſerve *Abraham*. They would have tormented him, and we deſtroyed them ; we ſaved him as we preſerved *Lot*. We conducted him into the land of bleſſing, gave him *Iſaac* and *Jacob*, and the children of their children, righteous men, and true believers, to inſtruct the people in the way of ſalvation ; we inſpired them to do good works,

to pray at the time appointed, to pay tithes, and to worſhip us. We gave to *Lot* prudence and knowledge, and delivered him from the inhabitants of the city, who were the moſt vicious upon earth. We were gracious to him, becauſe he was righteous. Remember *Noah* and that he heretofore invoked us; we heard his prayer, and delivered him from great danger, and all that were with him in the ark. We delivered him from the hand of the wicked, whom we drowned. Remember *David* and *Solomon*, who rendered juſtice in the field, whereinto the flocks of the village entered by night without ſhepherds. We are witneſs of their judgments, we inſtructed *Solomon* in juſtice, we gave him prudence and knowledge. The mountains adored us with *David*, and with him the birds praiſed us. We were with them when they praiſed us. We taught you the manner of ſowing [Seed] to preſerve you from neceſſity, peradventure ye will be thankful to me. We command the winds to obey *Solomon*, and know all that he did. The devils obeyed him, they dived into the ſea, to fiſh for gems for him, and travelled alſo in other matters; and we hindered them to act miſchief againſt men. Remember *Job*, who prayed to his Lord, and ſaid, I am in exceeding great affliction; thou art the merciful of the merciful. We heard him, and delivered him from his affliction; gave to him our grace, and to his family, and to them that were with him, who had patience, and truſted in me. Remember *Iſmael*, *Enoch*, *Delcafel*,* and *Zachary*, they perſevered in well doing; we gave them our grace, becauſe

* Delcafel is Ely.

they were righteous. Remember *Jonas*, who forſook his people in diſpleaſure; he believed I could do nothing againſt him. But he cried in the dark, and ſaid, There is no God beſides thee, praiſed be thy name; I am to blame for having offended thee. We heard him, and delivered him from his diſaſter. Thus do I protect true believers when they invoke me. Remember *Zachary*, who made his prayer, and ſaid, Lord, I know there is no better heir in the world than thyſelf; yet let me not die without iſſue. We heard his requeſt, gave him a ſon, named *John*, and rendered his wife fruitful. All theſe prophets went on with alacrity to do well, and invoked us with humility, with deſire to obtain our grace, and with fear of the torments of hell. Remember *Mary*, whoſe womb I bleſſed; we inſpired into her our ſpirit, and gave her a ſon, a miracle in the world. Your law is one only law, and I am one only God, worſhip me, and be not impious; ye all ſhall appear before me to be judged. I will protect the true believers that ſhall have done good works, and will write what they ſhall do for their reward. Miſery is upon the cities that we have ruined; their inhabitants ſhall not return into the world, until the paſſage be opened to *Jagog* and *Magog*, and they come running from the eminent places of the earth; then ſhall the day of judgment approach. The promiſed truth ſhall not be far off, it ſhall trouble the ſight of the wicked, who ſhall ſay, O miſery! we are miſerable, we did not foreſee this diſaſter, we have been exceedingly to blame for having offended God. It ſhall be ſaid unto them, Ye worſhipped inſtead of God, the firebrands of hell, into which ye ſhall be caſt headlong. Had your

idols been gods, as ye believed, they ſhould not have entered hell. They, and thoſe that have adored them, ſhall be eternally damned. They ſhall groan, complain, and ſhall not be heard. Such as ſhall be in paradiſe, ſhall be far remote from them; they ſhall not hear their howlings, and ſhall enjoy eternally what they deſire. The cries of the damned ſhall not afflict them. The angels ſhall meet them when they come out of their graves, and ſhall ſay, Behold now the day that was foretold you in the world; a day wherein we will open the heavens, and the book of the account of all men, as we promiſed to your predeceſſors. We exactly perform what we promiſe. We have written in the old teſtament, and afterwards in the Alcoran, That the righteous ſhall inherit the earth. This book ſhall teach the way of paradiſe to them that ſhall worſhip me. We had not ſent thee, but in favour of men; ſay unto them, God hath always inſpired into me, that your God is one God, will ye not obey him? If they go aſtray, I have taught you how they muſt be treated. Say unto them, I know not whether the puniſhment denounced to you ſhall be ſpeedy or tardy. God knoweth what is known and unknown in the world; I know not whether he will try you, or defer his puniſhment until the time appointed. He is a moſt juſt judge, and moſt merciful; he is not ſuch as ye ſpeak him.

CHAP. XXII.

Intitled, PILGRIMAGE,* *containing ſeventy and ſeven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. O ye people! fear God. The earthquake that ſhall happen at the day of judgment ſhall be wonderful; ye ſhall that day ſee mothers forget their children, and every one ſhall bear his own burden; ye ſhall ſee men drunk, not with wine, but amazed and aſtoniſhed at the great judgments of God. There be, who diſpute of the Deity with ignorance, and follow the will of the devil, voluntary and obſtinate. It is written, He ſhall ſeduce them that obey him, and ſhall conduct them into hell. O ye people! if ye doubt of the reſurrection, conſider how we created you of the duſt of the earth; with a little water ſprinkled upon the duſt of the earth; with congealed blood, and a little fleſh intirely, and not intirely formed. I form in the wombs of women, what ſeemeth good to me at the time appointed; I cauſe you to come forth children, then I give you life, and make you to arrive to the age of virility; ſome die young, and others live to extremity of age, to the end they may learn to live well. Conſider the earth, dry, dead and barren; when we ſhall cauſe rain to fall, it ſhall change the face,

* Some ceremonies uſed at the pilgrimage of Mecca being mentioned in this chapter, gave occaſion to the inſcription.

ſhall produce and nouriſh its fruits of all ſorts, fair and pleaſing. Becauſe God is truth itſelf, he raiſed again the dead, and is omnipotent. There is no doubt but the day of judgment approacheth, and that God will cauſe the dead to riſe again. There be men that diſpute of God without knowledge, without reaſon, without authority, and go aſtray from the way of his law; they ſhall be full of ignominy and ſhame in this world, and ſhall feel in the other the pains of hell. God doth no injuſtice to his people. There be who adore him with ſcruple; if good befal them, they perſevere to adore him; if evil, they return to their impiety, and loſe the riches of earth, and the riches of heaven. Theſe two loſſes are exceeding great; they invoke idols inſtead of God; they invoke what can neither benefit nor hurt them. Such prayers are by-ways, far remote from the commandments of God; they worſhip that which doth rather miſchief than advantage them. Certainly God ſhall make the true believers, that do good works, to enter into gardens, wherein flow many rivers; he doth what ſeemeth good to him. He that is angry that God giveth ſuccour and protection to *Mahomet* in this world, and in the other, let him tie a cord to a beam of his houſe, and hang himſelf; he ſhall ſee if his choler will be allayed. God hath ſent the Alcoran, as heretofore he ſent the other ſcriptures; it containeth his commandments clear and intelligible; it guideth into the right way whom it pleaſeth him. He at the day of judgment ſhall judge the differences that are between the faithful and infidels, between the *Samaritans*, the Chriſtians, and idolaters; he is omniſcient. Seeſt thou not that all that is in heaven, and on

earth, the ſun, the moon, the ſtars, the mountains, trees, and beaſts, adore him? Many worſhip him with zeal, but many likewiſe merit to be puniſhed. None ſhall eſteem him, whom God ſhall deſpiſe; he doth as ſeemeth good to him. Theſe two contrary parties, the believers and the infidels, have diſputed of the Deity; but the infidels ſhall be encompaſſed with flames of hell, they ſhall have ſhirts of fire, boiling water ſhall flow in upon their heads, the fire ſhall burn what is in their bellies, and ſhall roaſt their ſkin, they ſhall be beaten with clubs of iron; when they think to go out of this fire, they ſhall enter further into it, and be eternally tormented. God ſhall cauſe the true believers, that have done good works, to go into gardens, wherein flow many rivers; they ſhall be adorned with bracelets of gold and pearls; they ſhall be clothed with ſilk, and enjoy eternal felicity, becauſe they have profeſſed his unity; and the infidels ſhall ſuffer great torments, for that they have hindered the people to embrace the faith, and viſit the temple of *Mecca*, which God hath eſtabliſhed to be therein adored of all the world. He that ſhall be ſolicited to viſit it, and ſhall enter it with deſign to return to his impiety, ſhall be ſeverely puniſhed. Remember that we ſhewed to *Abraham* the place to build the temple of *Mecca;* that we commanded him to adore me alone, and to purge my temple from idols, for the ſatisfaction of them that ſhould there make proceſſions. Men ſhall come thither to viſit thee from all parts, on foot and on horſeback; they ſhall receive profit, they ſhall there make their prayers at the times appointed, and at the days nominated; they ſhall thank the Lord for his benefits towards them,

and the riches which he hath given them; and ſhall make likewiſe proceſſions at the old temple. He that ſhall reverence it, ſhall do exceeding well, and ſhall be recompenſed of his Lord. It is lawful for you to eat of all clean beaſts, except of ſuch as have been heretofore prohibited. Depart from the pollution of idols; beware of bearing falſe witneſs, and be obedient to God. He that ſaith, God hath a companion, is like to him that fell headlong from heaven, whom the birds devoured, and the wind caſt into a remote place, full of miſeries. He that ſhall reverence the ſigns of the power of God, will not doubt of his law, and ſhall be rewarded for his good works at the time appointed, if he viſit the old temple of *Mecca*. We have given to all nations of the world a law to offer their ſacrifices, and to return thanks to their Lord, for having given them advantage above all ſorts of beaſts. Your God is one God, obey his commandments, proclaim a great reward to them that are obedient to him, to them that tremble with fear, when they hear mention of his name; that are patient in their adverſity, that pray at the time appointed, and diſpenſe in alms ſome part of the wealth that we have given them. We have created the female camel for a ſign of our unity, ſhe ſhall be profitable to you in this world. Remember to pronounce the name of God, when ye ſhall ſacrifice her,* ſtanding on her feet; when ſhe ſhall fall dead on the ground, eat of her fleſh, if it like you, and give to eat to ſuch as ſhall require it. We have made her ſubject to you; peradventure ye will be thankful to me for this grace.

* The pilgrims ſacrifice a camel at Mecca.

God promoteth before him, neither the fleſh of this beaſt, nor the blood, but only the good works that ye perform. He hath thus ſubjected it, that ye may exalt it, and give him thanks for having guided you into the right way. Proclaim to the righteous, that God will remove far from them the malice of the wicked; he abhorreth traitors, and the ingrateful. Declare to ſuch as fight againſt infidels, to repair the injury they have done them, that God is ſufficiently powerful to protect them. When they were driven from their houſes without reaſon, they ſaid, God is our Lord; had not God ſtirred up the people againſt each other, the convents of the religious, the churches of the Chriſtians, the ſynagogues of the Jews, and the temples of the believers, had been ruined, through the multitude of the wicked, and their malice. The name of God is exalted in the temples of believers, and therein is his law defended and protected. God is moſt ſtrong; he hath all power over his people. Thoſe whom God hath eſtabliſhed on earth, with victory over their enemies, make their prayers in the manner ordained; pay tithes, and enjoin to do what is honeſt and civil; forbid to do what is prohibited of God, who knoweth the end of all things. If the infidels traduce thee, their predeceſſors traduced *Noah*, *Aod*, *Chaib*, *Abraham*, and *Lot*, they alſo ſlandered *Moſes*. God for a time deferred their puniſhment, but in the end moſt ſeverely chaſtiſed them. How many cities have we deſtroyed, becauſe of their impiety? We have overthrown and made them deſert, through the death of their inhabitants. Shall thoſe of *Mecca* walk forever upon earth, with an hard heart, without reflecting upon what hath heretofore befallen

the infidels? Their eyes are not blind, but their hearts are blind, and hardened. They will require thee to cauſe the wicked to be ſpeedily chaſtiſed; God will not go againſt what he hath promiſed. One day before thy Lord, is a thouſand years before men. How often hath the puniſhments of impious cities been deferred, that in the end were deſtroyed? The whole world ſhall one day be aſſembled before me, to be recompenſed after their merits. Say unto them, O people! I preach unto you publickly the torments of hell; ſuch as ſhall believe, and do good works, ſhall receive pardon of their ſins, and a precious treaſure; they that ſhall endeavour to make void the faith, ſhall be damned. We ſent our prophet to read only our commandments to the people; the unbelievers read many things that are not in the Alcoran; but God hath made vain what the devil had there inſerted, and confirmed the precepts of his law. What the devil there inſerted, ſerveth for ſedition to them that are weak in their faith, and have an hard heart. The infidels are in an exceeding great error, and are far from the truth. Such as have the knowledge of ſcripture, know that the Alcoran is truth itſelf, which proceedeth from thy Lord. They believe in it, and humble their heart in reading it. God guideth into the right way ſuch as believe in the truth. The infidels ſhall be in doubt, until they be ſurprized of the day of judgment. That day ſhall they be rigorouſly chaſtiſed, that day ſhall God command, and judge the good and the bad; the righteous that ſhall have believed, and done good works, ſhall enter into delicious gardens; and the infidels that ſhall have diſobeyed his com-

mandments, ſhall ſuffer exceeding great torments. They that departed from *Mecca*, and went to *Medina*, to abandon the ſociety of unbelievers, and were ſlain, or died of ſickneſs, ſhall be rewarded of his Divine Majeſty. God is the greateſt benefactor in the world; he ſhall give them to enter where they ſhall deſire; he is omniſcient and moſt merciful. The believers that ſhall take revenge of the injury that the unbelievers have done them, ſhall be protected of God. He is gracious and merciful towards his people; he maketh day to enter into night, and night into day; he heareth the prayers of true believers, and ſeeth whatſoever they do, and will protect them, becauſe he is truth itſelf. Idols are but vanity; and God is moſt high and omnipotent. Doſt thou not conſider that God ſendeth the rain from heaven, and that the earth becometh green? He is benign to his people, and knoweth all [things.] Whatſoever is in heaven and earth, is his; he hath no need of his people, and ought to be exalted. Seeſt thou not that God hath ſubjected to you all the beaſts that are upon the earth? Seeſt thou not that the ſhip runneth upon the ſea, through his command, to tranſport you and your ſubſtance? Seeſt thou not, that he hindereth heaven to fall upon the earth? Certainly he is benign and merciful; he it is that hath given you life and death, he ſhall make you to die, and ſhall raiſe you again, nevertheleſs man is ingrateful for his favours. We have given a law to all the nations of the world, to guide them into the right way; if they obſerve it, they will not diſpute againſt thee. Invoke thy Lord, thou art in the right way; if they diſpute againſt thee, ſay unto them, God knoweth all your actions,

he ſhall judge your differences at the day of judgment. Knoweſt thou not that God knoweth whatſoever is in heaven or in earth? All is written, and this is moſt eaſy to his Divine Majeſty. Idolaters adore without reaſon idols that underſtand not whether they be gods or no, that ſhall be without protection at the day of judgment; when they preach to men my commandments, they know by their countenance thoſe that are impious, and ingrateful for my graces; they would with wrath fall upon them that inſtruct them. Say unto them, I declare unto you things more grievous. God hath prepared the fire of hell to chaſtiſe infidels. O people! a parable is related to you, hear it. All the idols that ye adore, cannot create a fly, when they ſhall be aſſembled to do it; if the flies corrupt any thing that is offered to them, they have not the power to drive them away, becauſe of their impotency, and the weakneſs of them that adore them. They praiſe not God in that manner as is juſt and reaſonable, he is moſt ſtrong, and moſt powerful; he hath choſen meſſengers to bear and execute his commandments among angels and men; he heareth whatſoever they ſay, beholdeth whatſoever they do, he knoweth whatſoever they have done, and all things obey him. O ye that believe! honour and worſhip your Lord, and do good, perhaps you ſhall be bleſſed. Fight for the eſtabliſhment of his law with affection, he hath choſen you to follow it; he hath not given you a law heavy and troubleſome, it is the law of *Abraham* your father; he hath ſtiled you the reſigned to God, before the coming of the Alcoran. The prophet ſhall teſtify againſt you at the day of judgment, and ye ſhall teſtify againſt the peo-

ple, that the prophet hath preached to them the right way; perſevere in your prayers, pay tithes, and truſt in God, he is your Lord and your protector.

CHAP. XXIII.

Intitled, TRUE BELIEVERS; *containing an hundred and eighteen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Certainly the true believers ſhall be bleſſed, that make their prayers with humility; they abſtain from reviling, they pay tithes, they commit not whoredom, they touch not other women than their own, and their ſlaves; ſuch as covet others, tranſgreſs the bounds of reaſon; they that faithfully preſerve what hath been entruſted to them, they that effect what they have promiſed, and that make their prayers at the time appointed, ſhall be heirs of paradiſe, where they ſhall dwell eternally. We formed man of the duſt of the earth, with mire, blood congealed, with a little fleſh and bones, which we inveſted with ſkin; we another time created him, when we breathed to him the ſoul into the body, and bleſſed him, as one of our faireſt ornaments. O men! ye all ſhall die, and ſhall riſe again at the day of judgment; we created above you ſeven heavens, and have care of the conſervation of all people that are beneath; we ſend water from heaven to ſatis-

fy your neceſſities ; we make it to fall upon the earth, and have power to cauſe to paſs away and deprive you [of it.] We have created, and made gardens to bring forth date-trees, grapes, and many other fruits, by which ye live ; we created trees in the mountains of *Sinai*, that produce oil and tincture,* ye receive great advantage by beaſts, they ſuſtain you with milk, and afford you many other profits, ye mount them ; and ſhips alſo to carry you whither ye deſire to go. We ſent *Noah*, who ſpake to the people, and ſaid, Worſhip one God alone, what other god will ye implore but him ? Will ye not fear to worſhip another ? The chief among the people that were idolaters, ſaid to their adherents, This man is a man like yourſelves, he would appear and be eſteemed more than you ; if God would be adored alone, as he ſaith, he would cauſe an angel to deſcend, that ſhould bring his commandments ; we have not heard ſpoken to our predeceſſors what he ſaith ; he is a man poſſeſſed of the devil, tarry, and ye ſhall ſee what will become of him. Then *Noah* ſaid, Lord, protect me againſt them, and defend me from their blaſphemies ; we commanded him to build an ark, when our commandment was given to deſtroy the wicked, and when the water of his chaldron boiled, we commanded him to enter into the ark, with two beaſts of every kind and ſpecies ; all men we deſtroyed, except them of whom we have before ſpoken. (We ſaid unto him) Speak not to me for infidels, they ſhall be drowned, when thou ſhalt have taken order for every thing that muſt enter into the ark with thee. Say, Praiſe be to God,

* Or, dying colours.

who hath delivered us from the malice of the wicked; Lord, give us to deſcend in a bleſſed place, thou art the beſt pilot in the world. It was a ſign of my omnipotency to prove the people of *Noah*. We created after them another people, to whom we ſent an apoſtle, to inſtruct them to worſhip one God; and he ſaid, What god will ye adore other than God? Will ye not fear his wrath? Their doctors that were impious, who denied the reſurrection of the fleſh, and on whom he had conferred the wealth of the earth, ſaid, He is a man, he eateth and drinketh like you; if ye obey not a man like to yourſelves, ſhall ye be deſtroyed. Doth he promiſe you to return into the world, after having been bones and duſt? O abuſe! O abuſe! ye are abuſed in what he promiſeth, he is a man like others, he is a liar, we will not believe him. That apoſtle ſaid, Lord, preſerve me from their blaſphemies, they ſhall repent ſuddenly of their impiety; then thunder ſurprized them, and deſtroyed them as they deſerved. We made the land dry and barren without fruit, and created other perſons in their place. Man cannot die before his hour, and none can retard it; we ſent our apoſtles and our prophets to inſtruct the people, but they were ſlain one after another, every nation traduced the prophet that we ſent them, and we made them ſerve for examples to poſterity, and deſtroyed the wicked. We ſent *Moſes* and his brother *Aaron*, to *Pharaoh* and his doctors, with our miracles, and with moſt intelligible reaſons; they aroſe againſt the faith, they tormented the children of *Iſrael*, and ſaid, Shall we believe in a man like to ourſelves, of them that obey us? They ſlandered both of them, and were in the number of the

damned. We gave to *Moſes* the book of the law, peradventure it will guide the children of *Iſrael* into the right way; we created *Jeſus* and *Mary* his mother, they are ſigns of our unity; we eſtabliſhed them in an eminent place, where they ſtayed near a fountain. O apoſtles and prophets! eat of the fruits of the earth, and do good, I know whatſoever ye do; your law is one law, and I alone am your lord; take heed to yourſelves, follow not the law of the infidels, every one liketh what he doth. Depart from the wicked, and leave them in their errors, an account ſhall be required of them of the riches, and of the children that we have given them, but they know it not. Such as fear the puniſhment of their Lord, that obey his commandments, profeſs his unity, give alms of the ſubſtance that he hath given them, and fear in their heart that they are not acceptable to him, ſhall appear in his preſence; ſuch as ſhall obey him, ſhall enjoy his grace; he requireth not of any man what he is unable to perform. We have a book that declareth the truth, no injuſtice ſhall be done to him that ſhall do what he is able; certainly the infidels are in ignorance of the Alcoran, they act what is quite contrary to that which is commanded true believers; but we have puniſhed the chief among them in their proſperity. Be not this day reſolute, ye ſhall not be protected of us. Our commandments are taught you, nevertheleſs ye are returned upon your ſteps, and are riſen againſt the faith, and in diſcourſing by night, withdrew yourſelves from the righteous. Conſider they not the words [of the Alcoran?] Doth it contain any thing that hath not been ordained to their predeceſſors? Know they not the prophet that God hath ſent to them?

Wherefore will they not acknowledge him? Will they ſay that he is poſſeſſed of the devil? On the contrary, he teacheth them the truth, nevertheleſs the greateſt part of them deteſt him; if their will had place, heaven and earth, and whatſoever is betwixt them, ſhould be confounded. We have inſtructed them in the law which they ought to obſerve, but they have renounced it. Doſt thou require of them any recompenſe for thy inſtructions? Thy Lord ſhall reward thee, there is none that is of power to recompenſe thee better than he. Call them to the right way, ſuch as ſhall not believe the reſurrection, ſhall err. If we pardon and deliver them from affliction, they will ſtill continue in their errors, to their confuſion; we heretofore chaſtiſed them, nevertheleſs they humbled not themſelves, neither implored their Lord; and when we opened upon them the gate of our judgments, they became deſperate. God hath given you ſight, hearing and ſenſe, but few among you return him thanks; he it is that hath created you of earth, ye ſhall one day be aſſembled before him to be judged; he it is that giveth life and death, and maketh the difference of day and night, will you not honour him, neither conſider? On the contrary, they have ſaid, as did their predeceſſors, Wherefore ſhall we die? Our bones ſhall be duſt, and ſhall we riſe again? This was heretofore promiſed to our fathers, and to us, certainly it is but and old ſong. Say unto them, To whom appertaineth the earth, and whatſoever is in the earth, if ye know [its creator and king?] They will ſay, It is God's. Say unto them, Know ye not then, that he that created you, can raiſe you again? Who is Lord of the ſeven heavens? Who poſſeſſeth the throne

of heaven? They will ſay, It is God; ſay unto them, Will ye not fear then to worſhip any other god but him? Say unto them, Who is king of all things? Who ſuſtaineth them, and is ſuſtained of none? They will ſay, that it is God. Say unto them, Why then do ye deceive your ſelves? We have taught them the truth, but they have rejected it, and ſaid, that God had a ſon; were there another god with God, the one would undo what the other hath done, and they would riſe the one againſt the other. Praiſed be God, what they affirm is not true. God knoweth that is paſt, the preſent, and the future, he hath no companion. Say, Lord, give me to ſee the effect of all that thou haſt promiſed to them, and put me not among the unjuſt, deliver us from evil, and do good to us, I know their impiety; Lord deliver me from the temptations of the devil, deliver me from their malice. When any one among them dieth, he ſaith, Lord, permit me to return into the world, I will do better than I have done; there is no return, it is to ſpeak in vain, there is an obſtacle behind them, that detaineth them until the day of judgment. When the trumpet ſhall ſound, nothing ſhall retard them, they ſhall not glory nor diſcourſe with each other; the balance of the bleſſed ſhall be heavy with good works, and the balance of the curſed ſhall be light of good works. Have not my commandments been preached unto you, wherefore did ye contemn them? They ſhall ſay, Lord, our miſery prevailed over us, we are miſled, Lord deliver us from this miſery; the contrary was promiſed to us, truly we are exceedingly to blame. It ſhall be ſaid unto them, Depart into the fire, and never ſpeak to come out. Ma-

ny of them that worſhip me, ſay, Lord, we believe in thee, pardon our ſins, thou art merciful. Ye have derided them, O ye wicked! and have deſpiſed my commandments, but I will reward them for their perſeverance, and they ſhall be bleſſed. It ſhall be ſaid to thoſe that riſe again, How many years have ye remained in the earth? They ſhall anſwer, We have been there a day, or ſome days; aſk of the angels appointed to keep the account. Ye have been there but a little time, did ye know it, do ye believe that I have created, and aſſembled you before me in vain? Praiſe and exalt God, king of truth, there is no god but he, he is king of heaven; he is void of reaſon that invoketh another god with him, he ſhall give account of his actions, and the infidels ſhall be miſerable. Say, Lord, pardon the ſins of the righteous, thou art the great merciful.

CHAP. XXIV.

Intitled, LIGHT,* *containing ſeventy and four Verſes, written at* Medina.

IN the name of God, gracious and merciful. We have ſent this chapter, containing our commandments clear and intelligible, peradventure ye will learn them. The catamite† and the concubine ſhall be whipt with an hundred ſtripes; take

* This title is taken from an allegorical compariſon made between light and God, or faith in him, about the middle of the chapter.

† A man or boy kept unlawfully.

heed leſt clemency cauſe you to forget the precepts of the law of God, believe in his Divine Majeſty, and the day of judgment. Some of the true believers ſhall be witneſſes of their puniſhment. The catamite lying with a concubine, or an infidel, the concubine lying with a catamite or infidel, theſe things are forbidden the true believers. He that ſhall accuſe an honeſt woman of adultery, ſhall be whipt with twenty four ſtripes, unleſs he prove his accuſation by four witneſſes, and ſhall never be credited in teſtimony. They that do ſuch things, are without the obedience of God, except thoſe that repent, and ſatisfy what they owe, God ſhall be to them gracious and merciful. They that ſhall accuſe their wives of adultery, and have no witneſſes, ſhall ſwear four times that they ſpeak the truth, and ſhall the fifth time call for the curſe of God to be upon them, if they be liars. The wife ſhall be exempt from puniſhment, if ſhe ſwear four times that her huſband is a liar, and if the fifth time ſhe pray that the wrath and indignation of God may be upon her, if what her huſband hath ſaid be true. In this manner doth God gratify you, that ye may underſtand the truth, he is moſt gracious and moſt wiſe. That troop that made defection from the true believers with a lie, and falſe teſtimony, did you no harm; on the contrary, they did advantage you. Every one ſhall bear the burden of his ſins, the moſt malicious among them ſhall be thrown headlong into the torments of hell.* It was an happineſs that ye heard the ſenſe of the believers from their own mouth, when they ſaid, that thoſe men lied impudently; if they had not

* One of Mahomet's wives was accuſed of adultery with Safoiian, by Mahomet's enemies.

preſented thoſe four witneſſes, they had found none other, they are liars; without the grace and mercy of God, they ſhould have already felt great torments in this world, and in the other, becauſe of that impoſture. When they ſpake of what they were ignorant, ye deemed it to be nothing; but it is an exceeding great ſin before God, if when ye heard it, ye ſaid, that to ſpeak of thoſe things did not concern you, ye knew it to be an impoſture. God forbiddeth you to relapſe, if ye believe in his law, he thus declareth to you his pleaſure, he is omniſcient and moſt prudent; ſuch as deſire to caſt obloquy among the true believers, ſhall be rigorouſly chaſtiſed in this world, and in the other; God knoweth that of which ye are ignorant. Had not God been favourable to you, he had chaſtiſed you in burning fury, he is gracious and merciful. Oh ye that are true believers! follow not the footſteps of the devil, he will enjoin you vice and ſin; had not God gratified you with his mercy, not any among you ſhould have been purged from that impoſture; but God purifieth whom he ſeeth good, he heareth all and knoweth all your intentions. The moſt rich and powerful among you have not ſworn to do good to their parents, the poor, or to them that fight for the law of God; nevertheleſs they do it not to them, and fly them. Deſire they not that God ſhould pardon them? He is neither gentle nor pitiful, but towards true believers. They that accuſe of immodeſty, women chaſte, innocent, and faithful, ſhall be accurſed in this world, and ſhall ſuffer great torments at the day, when their tongues, their hands, and their feet, ſhall teſtify againſt them; at the ſame time ſhall God pay to them what ſhall

be due unto them without injuſtice, and they ſhall know that God is truth itſelf. The wicked women ſhall ſpeak as the wicked men, and the wicked men as the wicked women. The good women ſhall ſpeak as the good men, and the good men as the good women; the good are innocent of the impoſture of the wicked, they ſhall enjoy the grace of God, and the treaſures of paradiſe. Oh ye that are true believers! enter not into anothers houſe without permiſſion; if ye ſalute them that dwell there, ye ſhall do well; peradventure ye will be mindful. If ye find none of the houſe, enter not without permiſſion; if they ſpeak to you to return, ye ſhall return, it is better (than to ſtay at the door.) God beholdeth all that ye do, ye ſhall not offend God, to enter into houſes inhabited, if ye have affairs there; God knoweth all your intentions. Speak unto the true believers, that they contain their ſight, that they be chaſte, that they do good, and that God knoweth all their actions. Speak unto the true believing women, that they contain their ſight, and that they be chaſte, that they ſuffer nothing of their beauty to be ſeen, but what ought to be ſeen; that they cover their boſom, and their viſage, that they permit them not to be ſeen, but by their huſbands, their children, the children of their huſbands, their brothers, their nephews, their ſiſters, their women, and their daughters, maid-ſervants, and ſlaves, by their domeſticks, that are not capable of marriage, by children that regard not the beauty of women; and that they move not their feet, to ſhew they are well ſhod. Implore pardon of God, peradventure ye ſhall be happy; many maidens of your own religion, the daughters of the

righteous, or your ſlaves, if they be poor, God ſhall enrich them with his grace, he is moſt liberal and omniſcient. Such as have not means to marry, ſhall live chaſtely, until God hath given them means. Such as have deſire to marry their ſlaves, ſhall have power to paſs a contract of marriage, if they know them to be wiſe, and ſhall give them part of the wealth that God hath beſtowed on them. Deſpiſe not your wives that are chaſte, to commit whoredom, if ye deſire good in this world; if ye contemn them, God ſhall be to them propitious and merciful. We have ſent to you theſe precepts, clear and intelligible, like to them that were taught your predeceſſors, to be preached to the righteous. God illuminateth the heaven and the earth, as the lamp that is in the lanthorn of chriſtal, fed with oil of the bleſſed olive; it ſeemeth to be a ſtar full of light, which goeth neither to the weſt, nor to the eaſt, and yieldeth brightneſs upon brightneſs. God guideth by his light whom it pleaſeth him, he teacheth his people parables, and is omniſcient; he permitteth you to praiſe him in your houſes, there to be mindful of his name, and to exalt him evening and morning. Oh ye men! your affairs ought not to hinder your remembrance of his Divine Majeſty, to make your prayers at the time appointed, neither to pay tithes. Fear the day when the hearts of men ſhall be perplexed, and their ſight troubled, when God ſhall reward and chaſtiſe every one after his works, and ſhall augment his grace upon the good; he enricheth with his innumerable benefits whom to him ſeemeth good. The good works of the wicked are like to miſts in a ſpacious plain, they ſeem to be water when afar off, and being approached, noth-

ing is to be there found ; they ſhall find before God the book, wherein is written whatſoever they have done, he ſhall puniſh them according to their demerits, he is exact to keep account. Their actions are moreover like to the darkneſs that is in the bottom of the ſea, that is covered with wave upon wave, obſcurity and darkneſs upon one another ; he that is in this darkneſs cannot ſee his hand ; he that ſhall not be illuminated by God, ſhall not ſee a jot. Seeſt thou not that whatſoever is in heaven and earth exalteth the glory of God ? The birds extend their wings before him to praiſe him, he heareth the prayers of all his creatures, and underſtandeth the praiſes that they give him, he knoweth all that they do, he is king of heaven and earth, the refuge of all the world. Seeſt thou not how he aſſembleth the clouds ? How he placed them one upon another ? Conſidereſt thou not how the rain falleth through their pores ? And that God cauſeth freſh water to deſcend from the mountains ? He hath given it to whom ſeemeth good to him, he cauſeth the brightneſs of lightning to approach men, which blindeth their ſight, and overwhelmeth the day with night ? Theſe things are ſigns of his omnipotency, to them that conſider them. He created of a little water all ſorts of living creatures, ſome creep upon the earth, others walk upon two feet, and others upon four ; he created what pleaſed him, he is omnipotent. Certainly he hath ſent a law clear and intelligible, to conduct into the right way whom it ſhall ſeem good to him. The infidels ſay, We believe in God, and his prophet ; nevertheleſs a party among them abandon his law, and believe not in his Divine Majeſty. When they are called

before God, and before the prophet, to judge their differences, many among them refuſe to come; if they come, it is with contempt. They are greatly afflicted at heart, do they fear that God and his prophet will do them injuſtice? On the contrary, they themſelves are unjuſt. When the true believers are called before God, and the prophet, to be judged, they ſay, We have heard and obeyed; they are not ignorant. Thoſe that ſhall obey God, and his prophet, ſhall be bleſſed. Many ſwear to fight gallantly for the faith, when they ſhall be commanded to march againſt the enemy; ſay unto them, Swear not, your obedience to the prophet ſhall be preferred to your oaths, God knoweth whatſoever ye do. Say unto them, Obey God and his prophet; if they be diſobedient, they ſhall bear their burden, and ye ſhall bear your own; if ye obey, ye ſhall follow the right way. The prophet is obliged only to preach intelligibly; God promiſeth to the true believers, that ſhall do good works, that they ſhall live long upon earth, as he promiſed to them that were before them, that they might eſtabliſh the law that he gave them. He ſhall change their fear into aſſurance; he ſhall deliver them from terror, that they may adore him alone, without companion. He that is wicked, will depart from the obedience which he oweth to God. Make your prayers at the time appointed, pay tithes, and obey the prophet, God ſhall give you his mercy. Believe not that the infidels are more powerful on earth than we; they ſhall be precipitated into the fire of hell. O ye that are true believers! your ſlaves and your ſervants of free condition ſhall require leave of you, to enter where ye ſhall be thrice, *viz.* before the prayer at break of day,

after noon, and after ſupper; they ſhall not offend in entering without leave, where ye ſhall be at another time; they enter there to ſerve you. In this manner doth God teach you his commandments, he knoweth the humour of his creatures, and is moſt prudent in all that he ordaineth. It is ordained to your children, when they ſhall be at age of diſcretion, to demand of you permiſſion to do what they ſhall deſire, as did your predeceſſors. Thus doth God teach you his commandments; he is gracious and merciful. The old and decrepit women ſhall not offend God, to quit their veils, and diſcover their faces; provided it be without vanity, and deſign to ſhew their ornaments. If they abſtain, they ſhall do well, God heareth whatſoever ye ſay, and knoweth all that is in your hearts. The blind, the lame, the ſick, and you alſo, ſhall not ſin, to eat in the houſe of your children; at the houſe of your father and mother, brothers, ſiſters, uncles, aunts, friends; and in the houſe of your ſervants; ye ſhall not offend God, if ye eat together or apart. When ye ſhall enter into any houſe, ſalute each other from God, with bleſſing and affection. Thus doth God teach you his commandments, peradventure you will learn them. When thoſe that believed in God, and his prophet, repaired to the prophet, they retired not without his permiſſion. Such as required leave (to depart) believe in God, and his prophet; if they require leave of thee for any buſineſs, licenſe whom ſhall ſeem good to thee, and pray to God for them; he is gracious and merciful. Call not the prophet, as ye call one another among you. God knoweth ſuch as ſhamefully depart out of the temple, and the trench. Such as diſobey his commandments,

ought to take heed, leſt ſome miſchief befall them, and that they ſuffer not great torments. Whatſoever is in the heavens, or on earth, is God's. He knoweth if ye are zealous in your faith, or be hypocrites; he knoweth the day wherein all the world ſhall be aſſembled before him [to be judged.] In that day ſhall men ſee what they have done. He knoweth all things.

CHAP. XXV.

Intitled, *The* ALCORAN, *containing ſeventy and ſeven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Praiſed be he that ſent the Alcoran to his ſervant to inſtruct the world; he is king of the heavens and earth; he hath no ſon, nor companion in his reign; he created and ordained every thing. The infidels worſhip gods that can create nothing, and are things created; they can neither do them good nor evil; they can give neither life nor death, neither cauſe them to riſe again. They ſay that the Alcoran is but a fable of thine invention, invented with the aſſiſtance of ſome other perſon; but they lie and blaſpheme. They ſay, That it is but an old ſong, and a fable of the ancients that thou writeſt, and that thou ſtudieſt morning and evening. Say unto them, It was ſent by him that knoweth all things in heaven and earth, altogether gracious and merciful.

They ſaid, Who is this prophet? He eateth bread and meat, and walketh through the ſtreets; we will not believe him, unleſs that an angel deſcend from heaven to preach to us with him; unleſs that angel enrich him, and that he have a garden full of good and ſavoury fruits. He is but a wizard, or one poſſeſſed of the devil. Conſider to what they compare thee; certainly they are in error, and cannot find the right way. Praiſe and bleſs him that is able to beſtow on thee a greater good, when it ſhall ſeem good to thee, to wit, gardens wherein flow many rivers, and houſes of pleaſure. They have denied the certainty of univerſal judgment, and we have prepared the fire of hell to puniſh them. Wrath ſhall carry them away with terrible cries. When they ſhall behold the place of the aſſembly of judgment; when they ſhall there appear, they ſhall be deſperate, and ſhall cry, Oh miſery! Cry not, O Miſery! cry O miſeries! (in the plural.) Aſk of them which is better, and more advantageous, that or paradiſe, which is prepared for the recompenſe of the righteous, where they ſhall dwell eternally with all manner of felicity. This is it that God hath promiſed, and that which was impetrated of his Divine Majeſty, (for them that have his fear before their eyes.) I will one day aſſemble idolaters with their idols. God ſhall ſay unto them, You are they who have ſeduced my creatures from the right way. They ſhall ſay, Praiſed be thy name, we ought to have worſhipped none but thy Divine Majeſty; but the wealth that thou gaveſt to our magiſtrates, and their life, which thou didſt prolong, cauſed them to forget thy commandments. They were pernicious men, in that they

abjured thy law; they cannot this day be exempt from the puniſhment of our crimes, neither protect us againſt thy wrath. The idolaters ſhall be rigorouſly puniſhed. The prophets that we ſent before thee did eat bread and meat, and walked through the ſtreets; we prove them one after another. Perſevere, God beholdeth them that are patient. Thoſe that believe not in the reſurrection, have ſaid, The angels are not deſcended from heaven, we have not ſeen God. They are become proud, and are fallen into an exceeding great error, but the wicked ſhall one day be without comfort. When they ſee the angels, they ſhall cry, Help! help! We will ſet before their eyes all the ſins that they have committed. The good works which they ſhall think to have done, ſhall be like to duſt, which the wind carrieth away; and the bleſſed ſhall enjoy a moſt certain good, they ſhall hear of nothing but what contenteth them. When the heaven and the air ſhall divide themſelves, and the angels ſhall deſcend, then ſhall the truth appear and the merciful ſhall reign. That day ſhall be tedious to infidels, they ſhall bite their fingers, and ſay, Would to God I had followed the prophet and his apoſtle! Oh miſery! would to God I had not contracted amity with ſuch an infidel; he ſeduced me from the right way, he hindered me to believe in the Alcoran which God ſent; certainly the devil hath tempted men. Then ſhall the prophet ſay, Lord, ſuch as have followed me, have obeyed what is written in the Alcoran, and the infidels have rejected it. We have appointed an enemy among the wicked, to every prophet of them that were before thee, but it ſufficeth thee that God guideth and protecteth thee. The infidels have de-

manded if the Alcoran was ſent all at once; I have ſo done to confirm the truth in thy heart, I have ſent it piece by piece, they ſhall not ſhew thee any thing like unto it. I have inſtructed thee in the truth, clear and intelligible; the incredulous ſhall be confined in the fire of hell, and be moſt miſerable. Certainly we gave to *Moſes* the book of the law, we ſent with him his brother *Aaron* to aſſiſt him, and ſaid unto them, Go both of you, preach unto infidels, we will deſtroy them, unleſs they be converted. When the people of *Noah* deſpiſed our commandment, we drowned them, and made them ſerve for example to poſterity, and prepared great torments for the impious. Remember *Aad*, *Temod*, and thoſe that dwelt nigh unto the well, a long time after them; we ſpake to them in parables, and deſtroyed them. Oh ye wicked! conſider the miſery of the city, upon which fell that miſchievous rain that deſtroyed them, becauſe the inhabitants believed not in the reſurrection. When the infidels ſaw thee appear, they derided thee and ſaid, This prophet would ſeduce us, and make us to abandon our God; we had patience, and deferred our puniſhment. They ſhall know at the day of judgment them that have been ſeduced. Haſt thou conſidered the action of him that ſpake of his God after his fantaſy? Wert thou his tutor, to hinder him to ſpeak? Doſt thou believe that the greateſt part of the wicked hear and underſtand what thou ſpeakeſt to them? They are like beaſts, and worſe. Seeſt thou how thy Lord ſheddeth the roſe? Were it his will, it ſhould be permanent; the ſun hath cauſed it to melt, and attracteth it gently to himſelf. He it is that created the night for repoſe,

and the day for labour. He it is that ſendeth the winds by his ſpecial grace, he maketh rain to deſcend from heaven, to refreſh the earth, to give it life, to water the beaſts, and for the contentment of men. We have divided it among them, that they may be mindful of our grace; nevertheleſs, the greateſt part of them are ungrateful. Had we ſo pleaſed, we had ſent to every city a preacher, to preach unto the inhabitants the torments of hell. Obey not infidels, preach to them frequently what is written in the Alcoran. It is God that hath ſweetened the water of *Euphrates*, that joined the two ſeas, that made them ſalt, and put between them a ſeparation to hinder them to mix. He created man and woman of a little water, to increaſe and multiply together. Thy Lord can do whatſoever him pleaſeth, yet do the infidels adore what can neither benefit nor hurt them, and aſſiſt the devil their maſter to tempt the world. We ſent thee only to preach the torments of hell, and to proclaim the joys of paradiſe. Say unto them, I require not of you reward for my preaching; he that ſhall be acceptable to God, will follow the way of his law. Praiſe and exalt thy Lord, truſt in him; he knoweth all the ſins of men, he created the heavens and the earth in ſix days, and ſitteth on his throne. Learn this of him that knoweth it. When it was ſaid to the infidels, worſhip the merciful (God,) they ſaid, What merciful? Shall we worſhip what ye appoint us? And they added to their impiety. Bleſſed be he that created the ſigns of heaven; that created the ſun and the moon full of brightneſs and light, and hath made the days to ſucceed each other, to return him thanks for his graces. The ſervants of the mer-

ciful, that walk with humility, that ſalute the ignorant when they ſpeak to them; ſuch as pray to, and worſhip God day and night; ſuch as ſay, Lord deliver us from the torments of hell; thoſe that fear God, that are not prodigal, nor covetous, that follow the middle way, betwixt prodigality and avarice; thoſe that worſhip one God, that kill no man but with reaſon, and following the commandments of God, and that are not luxurious, ſhall enjoy eternally the grace of God. Such as do the contrary ſhall be chaſtiſed; their puniſhment ſhall be augmented at the day of judgment, and they ſhall be damned forever, except him that ſhall be converted, and that ſhall have done good works, God ſhall give him pardon of his ſins, he is gracious and merciful. They who do good works and repent, who make no falſe oath, who are humble, and are not (wilfully) deaf and dumb when they hear the Alcoran read, and ſay, Lord, give us and our poſterity children, that may be the light of our eyes, and be obedient to thee; work in us a fear to diſobey thy commandments. Such perſons ſhall enjoy eternally the delights of paradiſe, for reward of their perſeverance; they ſhall there find ſalutations and benedictions, with immenſe graces. Say unto the wicked, God will not enlighten you, neither harken to your prayers, becauſe ye have traduced his prophet; the time of the puniſhment of your crimes ſhall ſuddenly arrive.

CHAP. XXVI.

Intitled, POETS,* *containing an hundred and twenty-ſeven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. God is moſt pure, he underſtandeth all things, he is moſt wiſe. Theſe ſigns are the ſigns of the book that diſtinguiſheth truth from falſehood. Wilt thou deſtroy thyſelf becauſe men are impious? If I will, I can cauſe my judgments to deſcend upon them, that ſhall humble them. They deſpiſe my commandments; they ſcoff, but ſhall be rigorouſly puniſhed. See they not how many fruits we have made to ſpring out of the earth? It is a token of our omnipotency; nevertheleſs the greateſt part of them believe not that thy Lord is the omnipotent and the merciful. Inſtruct them how thy Lord ſaid unto *Moſes*, thou ſhalt be my meſſenger to the infidels, and the people of *Pharaoh*, that they may have my fear before their eyes. *Moſes* ſaid, Lord, I fear they may traduce me, and that my tongue cannot be looſed; ſend with me my brother *Aaron*, they know the fault I have committed, and will put me to death. The Lord ſaid to him, They ſhall not put thee to death, go both whither I command you, I will be with you, and will

* The chapter bears this inſcription, becauſe at the concluſion of it, the Arabian poets are ſeverely cenſured.

hear what they ſay. Say to *Pharaoh*, that ye are the meſſengers of the Lord to the world, and let him diſmiſs with you the children of *Iſrael*. *Pharaoh* ſaid unto *Moſes*, Have I not ſeen thee within this houſe a little child? Didſt thou not dwell with us many years? Didſt thou not kill a man? Thou art impious. *Moſes* ſaid, I did what I did, I was in the number of the ſeduced, I fled when I feared you; ſince that time God hath given me knowledge, and placed me in the number of his prophets and apoſtles. He hath ſent me his grace, to ſet before thee the evil that thou doſt commit, in cauſing thyſelf to be adored of the children of *Iſrael*. *Pharaoh* ſaid unto him, Who is that God of the world? He anſwered, It is the Lord of heaven and earth, and of whatſoever is between them. *Pharaoh* ſaid to them that were about him, Hear ye not what he ſaith? *Moſes* continued his [ſpeech,] and ſaid, My Lord is your God; the God of your fathers, and of your predeceſſors. *Pharaoh* ſaid, This prophet that is ſent to you is a fool. *Moſes* ſaid, I am indeed the meſſenger of the Lord of the weſt and eaſt, if ye had underſtanding to know him. *Pharaoh* ſaid, If thou worſhip any other God but me, I will cauſe thee to be put into the bottom of a pit. *Moſes* ſaid to him, Wilt thou do it, ſeeing I am come to thee with reaſons ſo ſtrong, and arguments ſo infallible? *Pharaoh* ſaid to him, Bring thy reaſons, if thou art true. Then he caſt his ſtaff on the ground, and it was changed into a ſerpent; he drew his hand out of his boſom, it appeared white, and ſhining to the eyes of the ſpectators. Then ſaid *Pharaoh* to them that were about him, Certainly, behold here a ſkilful magician! he would drive you from your

country through his magick; what ſay ye? They anſwered, He, with his brother, muſt be terrified, and men muſt be ſent into all thy cities, to aſſemble the moſt knowing magicians of all thy dominions. When they came together at the day appointed, it was demanded of them, if they were called to follow the magick of *Moſes* and of *Aaron?* They ſaid, what ſhall be our reward if we be victorious? *Pharaoh* ſaid unto them, Yes, ye ſhall be rewarded, and be among them that approach my perſon. *Moſes* ſaid unto them, Will you caſt your ſtaves on the ground, or ſhall I firſt caſt mine? They caſt their cords and their ſtaves firſt, ſaying, with the aſſiſtance of *Pharaoh*, we ſhall be victorious. Then *Moſes* caſt his rod on the ground, which devoured their cords and ſtaves. When they beheld this miracle, they fell proſtrate, and ſaid, We believe in the Lord of the world, God of *Moſes* and *Aaron*. *Pharaoh* ſaid to them, If ye believe in *Moſes* without my permiſſion, ye ſhall ſee what ſhall befall you; he is your maſter, he underſtandeth magick better than you. I will cauſe your right feet and left hands, or your right hands and left feet to be cut off, and cauſe you all to be hanged. They ſaid, This ſhall do us no harm, we ſhall return before God our Lord, we hope that he will remit our ſins, becauſe we ſhall be the firſt converts. We ſaid unto *Moſes*, Go with the children of *Iſrael*, my ſervants, and fear not the people of *Pharaoh* that ſhall follow thee. *Pharaoh* ſent his commiſſioners through his dominions to aſſemble the people, and ſaid, (ſpeaking of the children of *Iſrael*) Thoſe men are few in number, they have diſpleaſed me, but I will well awake them. We moved *Pharaoh* and his people to de-

part out of *Egypt*, to purſue the children of *Iſrael*; we cauſed them to quit their gardens, fountains, and houſes of pleaſure, and made the children of *Iſrael* heirs of their treaſure, they ſurpriſed them at the riſing of the ſun. When the children of *Iſrael* beheld them, they ſaid, We are overtaken. *Moſes* anſwered, No, my Lord is with me, he ſhall guide me. Then we inſpired *Moſes* to ſtrike the ſea with his rod; incontinently it divided itſelf on both ſides, like two mountains. We ſaved him, and all that were with him, and drowned the men of *Pharaoh*; which ſhall ſerve for an example to the incredulous and obſtinate. Thy Lord is omnipotent and merciful. Relate to unbelievers the hiſtory of *Abraham*, when he ſaid to his father and his people, Whom do ye adore? They anſwered, We adore our idols. He ſaid unto them, Do they hear you when ye invoke them? Do they good unto you when ye worſhip them, or miſchief when ye neglect them? They anſwered, We find that our fathers worſhipped them as we do. *Abraham* ſaid unto them, You and your fathers worſhip vain things, ye adore only idols, mine enemies; I will not worſhip them, I will worſhip the Lord of the world, who created, guideth, and nouriſheth me, who giveth me health when I am ſick, who maketh me to live, and will cauſe me to die, and from whom I hope for pardon of my ſins at the day of judgment. Lord give me the knowledge of thy will, grant that my tongue and words may be credited as true by poſterity. Put me into the number of the heirs of paradiſe, pardon my father, who hath been in the number of the erroneous, and make me not aſhamed at the day of the reſurrection; at the day, when

riches and children ſhall be unprofitable, except to ſuch as ſhall have an heart eſtranged from impiety. God ſhall make the righteous to approach to paradiſe, and the wicked to ſee hell. They ſhall ſay, Can the idols that ye adore ſave you? Can they ſave themſelves? They ſhall be with you, their adherents, and the devils, thrown headlong into the fire of hell. The idolaters ſhall diſpute in hell, with them whom they have worſhipped, and ſhall ſay, By God, we were abuſed when we adored you, the wicked ſeduced us, we have none this day to intercede for us, neither friend to protect us; could we return into the world, we would believe in the law of God. This diſcourſe ſhall be for example to the wicked, that believe not that thy Lord is the omnipotent and merciful. The people of *Noah's* time ſlandered the apoſtles and prophets that were ſent to them; *Noah* their brother ſaid unto them, Fear God, I am his meſſenger, ſent to preach unto you, fear God, and obey him. I require no recompenſe for my inſtructions, God, the ſole Lord of the world, ſhall reward my labours, fear and obey him. They ſaid, Shall we believe in thee and thy followers, who are infamous? He ſaid, I know not what they do, my Lord keepeth account of their actions; if ye knew the right way, ye would not worſhip idols. I drive not true believers from my ſociety, I am ſent only to preach the torments of hell. They ſaid, O *Noah!* if thou quit not this diſcourſe, thou ſhalt be ſtoned. *Noah* ſaid, Lord, this people is impious, judge our difference, deliver me from their malice, and all true believers that are with me. We preſerved him, and thoſe that were with him in the ark, and deſtroyed them that

remained on the earth. This is an evidence of our omnipotency, yet the greateſt part of infidels believe not that God is omnipotent and merciful. The people of *Aad's* time traduced the apoſtles and prophets that were ſent unto them; *Hod* his brother ſaid unto them, Fear God, I am his meſſenger, ſent to preach unto you with fidelity. Fear God and obey him; I require of you no recompenſe of my preaching, the Lord of the univerſe ſhall abundantly reward me. Will ye build towers, and lofty palaces, as if ye would dwell eternally in the world? Will ye be cruel, without compaſſion on yourſelves? Fear God and obey him; fear him who giveth you his grace, beſtoweth on you wealth, children, gardens, and fountains; I fear that ye ſhall ſuffer grievous pains at the day of judgment. They ſaid unto him, Art thou come to be preached unto, or to preach to us? Thou relateſt to us old men's fables; they ſlandered him, and we deſtroyed them. This is a token of our omnipotency, nevertheleſs the greateſt part of infidels believe not thy Lord to be omnipotent and merciful. The people of *Temod* belied the prophets that were ſent unto them; his brother *Salhe* ſaid unto them, Fear God, I am a meſſenger ſent from God to preach to you, fear God and obey him; I require of you no recompenſe for my preaching, the Lord of the univerſe ſhall recompenſe my labours. Will ye forſake eternal riches, to cleave to the wealth of this world, to put your truſt in your gardens, your fountains, your tillages, your dates, and fruits? Shall ye be eſteemed prudent if ye build houſes of pleaſure in the mountains? Fear God, obey his commandments, and obey not the wicked, that de-

file the earth, and do no good. They ſaid unto him, Thou art a magician, and an inchanter, thou art but a man like unto us, ſhew us ſome miracle, if thou be indeed a prophet ſent from God. He ſaid, Behold there a camel, he hath a place to drink at a day appointed, ye likewiſe have it to drink as he; do him no harm, otherwiſe ſhall ye be puniſhed at the day of judgment. They did hurt this camel* through contempt, but had cauſe to repent it, and were ſeverely puniſhed. This is an example for poſterity; nevertheleſs the greateſt part of infidels believe not that thy Lord is altogether gracious and merciful. The citizens of *Lot* traduced the prophets that were ſent unto them; *Lot* their brother ſaid, Fear God, I am a faithful meſſenger ſent from him to preach to you, fear God, and obey him, I require of you no reward for my pains, God will reward me; will ye cleave to the world to reject that glory that he hath created for you? Ye forſake good to embrace evil. They ſaid, O *Lot!* if thou change not this diſcourſe, we will baniſh thee from our city; he ſaid, Perhaps I am one of thoſe whom ye abhor; Lord deliver me, with my family, from their hands. We ſaved him with all his family, except his wife, who remained with the inhabitants of the city, we cauſed to fall upon them a rain that deſtroyed them. This is an example for poſterity, nevertheleſs the greateſt part of infidels believe not that thy Lord is omnipotent and merciful. They that inhabit the foreſt,† ſlandered the prophets that were ſent unto them; *Chaib* ſaid to them,

* The *Turks* believe this camel was changed into a rock by Salha.

† A Foreſt near to Madian.

Fear God, I am a faithful meſſenger ſent from him, to preach unto you the torments of hell; fear God, and obey him, I require no reward of you for my preaching, the Lord of the univerſe ſhall recompenſe me. Meaſure with good meaſure, and weigh with good weights, detain nothing from your neighbour, defile not the earth, fear him that created you, and all thoſe that were before you. They ſaid unto him, Thou art a ſorcerer, thou art but a man like us, we believe thee to be a liar; if thou art indeed ſent from God, cauſe a part of heaven to fall upon us. He anſwered, God knoweth that of which ye are ignorant; they traduced him, but were chaſtiſed, being covered with a cloud that rained upon them a ſhower of fire, and they were burned, as if it had been the day of judgment. This is a token of my power, but the greateſt part of infidels believe not that thy Lord is omnipotent and merciful. Certainly the *Alcoran* was ſent by the Lord of the world, the faithful ſpirit inſpired it into thine heart, that thou mayeſt preach to the people the pains of hell in the *Arabick* tongue; the ſcriptures heretofore made mention [of it.] If the infidels of *Mecca* are ignorant of it, the doctors of the children of *Iſrael* have knowledge to underſtand it; although that we have not ſent it in the language of the *Perſians*, yet ceaſe not to inſtruct them in that which they know not. We have imprinted a lie in the hearts of the wicked, they ſhall not believe what is written in the Alcoran, until they ſee the puniſhment prepared for infidels at the day of judgment. That day ſhall come at unawares, of which they are ignorant. They ſay, Let us tarry, and not believe as yet, in what is contained

in that book; are they impatient until they ſee their puniſhment? Haſt thou ſeen how they have ſome years deferred it, and how, in the end, that which we promiſed befell them? Their riches were to them unprofitable. We have not deſtroyed cities, without having forewarned them of their deſtruction, we are unjuſt to none. The devils did not bring the Alcoran, it was to them of no advantage; they could not compoſe it, they are remote [from the angels] and cannot hear their ſpeech. Say not, There is another god with God; if thou ſay it, thou ſhalt be chaſtiſed. Preach the torments of hell to them that ſhall follow thee. Be humble and civil to true believers; if they diſobey thee, ſay unto them, I am innocent of what ye do, and am reſigned to the will of God, omnipotent and merciful. He beholdeth thee when thou doſt pray and worſhip him; he heareth and knoweth all things. Shall I tell ye to whom the devils addreſs themſelves? They apply themſelves to liars, they tell to them what they have heard ſpoken, but they all lie. The erroneous imitate the poets; they are confuted in their diſcourſe, and ſay, They have done what they have not, except thoſe that believe in God, that do good works, who often think of his Divine Majeſty, and that have been protected againſt the injuſtice of infidels. The unjuſt ſhall know, that they ſhall one day riſe again.

CHAP. XXVII.

Intitled, *The* PISMIRE,* *containing fourſcore and thirteen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. God is moſt pure, he underſtandeth all. Theſe myſteries are the myſteries of the Alcoran, which diſtinguiſheth the truth from a lie. It conducteth men into the right way, and proclaimeth the joys of paradiſe to ſuch as believe in the law of God, who make their prayers at the time appointed, pay tithes, and have knowledge of their end. They that believe not in the day of judgment, like well of what they do, and are in confuſion, they ſhall in the end be in the number of the damned. The Alcoran was conveyed to thee from the moſt prudent, that knoweth all things. Remember thou that *Moſes* ſaid to his family, I ſee a fire, I go to it, I will bring you tidings, I will bring you a ſpark, peradventure you ſhall be warmed. When he drew near the fire, he heard a voice that ſaid to him, O *Moſes!* that which is in this fire, and whatſoever is about it, is bleſſed. Praiſe is due to God, Lord of the univerſe. I am God omnipotent, and eternal. Caſt thy ſtaff on the ground. When *Moſes* beheld his ſtaff to move, as it had been alive, he

* In this chapter is related, among other ſtrange things, an odd ſtory of the ant, which has therefore been pitched on for the title.

went back very ſorrowful, and returned no more. Fear not that ſtaff, my meſſenger and my prophets have no fear in my preſence. He that ſhall be converted, ſhall find me gracious and merciful. Put thine hand into thy pocket, it ſhall come forth white, without harm; it ſhall be one of the nine marks of my omnipotency. *Pharaoh*, and his miniſters were altogether erroneous. When they ſaw my miracles, they ſaid, that they were but ſorcery; they deſpiſed them, and encreaſed their impiety. Conſider what is the end of the wicked, and how they have been deſtroyed. We gave knowledge to *David*, and to *Solomon*; they ſaid, God hath gratified us above many of his ſervants that have believed in his omnipotency. *Solomon* was *David's* heir, and ſaid to the people, We underſtand the language of birds, we know whatſoever can be known, it is an exceeding great grace. *Solomon's* army being one day aſſembled before him, compoſed of men, devils, and birds, he led them to the valley of piſmires. A piſmire, their queen, cried out, Oh piſmires! enter into your houſes, leſt *Solomon* and his troops trample you under foot, without knowledge of it. *Solomon* hearing theſe words, remained ſome time without ſpeaking, and in the end began to laugh, ſaying, Lord aſſiſt me, that I may give thee thanks for the benefits and graces which thou didſt confer upon my father. If I do well, thou wilt accept it; place me through thy mercy in number of them that exalt thy glory. He called for the whoop,* and ſaid, wherefore ſee I not the whoop? Is ſhe in the number of the abſent? I will puniſh and

* A bird ſo called.

put her to death, if ſhe have not a lawful excuſe. Not long after, ſhe humbled herſelf before *Solomon*, who aſked her whence ſhe came? She anſwered, I come from ſeeing what thou ſeeſt not; I come from the kingdom of *Saba*, whence I bring certain tidings. I have found him a woman, their queen, who hath whatſoever is neceſſary for a king; ſhe hath a great and magnificent throne. I have found that ſhe with her ſubjects adore the ſun, the devil cauſed them to delight in this their action, he hath ſeduced them from the right way, and they ſhall be in error until they worſhip one God, who ſendeth rain from heaven, and maketh the earth to produce plants and fruits, who knoweth whatſoever is in the hearts of men, and what they utter. God! there is but one God, Lord of the univerſe. *Solomon* ſaid, I ſhall ſoon ſee if thou ſpeak truth, or whether thou be in the number of the liars. Go, bear to her this letter, and obſerve what ſhe and her people ſhall anſwer. At her arrival, the queen ſaid to her miniſters, Oh ye that are raiſed to dignity in my dominions, a letter is given me from *Solomon*, of this tenour. In the name of God, gracious and merciful, riſe not up againſt me, but obey me. Give me counſel what I ought to do; I will do nothing without your advice, and what you ſee not with your eyes. They anſwered, Our welfare and miſery depend on thee, command whatſoever ſhall ſeem good to thee, and we will obey thee. She ſaid, When kings enter a city, they introduce many diſorders; they abaſe and humble the chief of the inhabitants, and the moſt eminent; if *Solomon* and his people come hither, they will uſe us in the like manner. I think it requiſite to ſend to him

an ambaſſador with ſome preſents, perhaps he will take a reſolution to return. When the ambaſſador arrived in *Solomon's* preſence, he ſaid unto him, Do ye bring me preſents? God hath beſtowed on me more riches than on you; preſents rejoice you, becauſe ye love them. Return to them that ſent you, I will go viſit them with forces ſo great, that they ſhall not be able to reſiſt; I will drive them out of their dominions, and they ſhall be miſerable if they obey me not. Then he ſaid to his people, Sirs, who will bring to me the royal ſeat of that woman, before ſhe and her ſubjects obey me? One of the devils ſaid unto him, I, I will bring it before thou ariſe from thy place. I am ſtrong enough to bear it, I will carry it carefully. One of them that attended *Solomon*, who knew the ſcriptures, ſaid, I will bring it to thee in the twinkling of an eye. When *Solomon* beheld this throne before him, he ſaid, Behold here a favour of God, to try if I would acknowledge his benefits. He that returneth thanks to God for his graces, performeth his duty; he rejecteth him that is ungrateful. I will try if ſhe followeth the right way, or whether ſhe be in the number of the ſeduced. They changed ſomething in her royal ſeat, to try if ſhe would know it, when ſhe arrived in *Solomon's* preſence. At her arrival, they ſhewed it her, and aſked if it reſembled her own; ſhe replied, It reſembleth it, as if it were the ſame. She had knowledge of the right way; but that which the people, and ſhe adored, inſtead of God, had ſeduced them from the obedience of his Divine Majeſty. They ſpake to her to enter into a gallery; when ſhe beheld the pavement, ſhe believed it to be water; and in lifting up her

robe, fearing to wet it, diſcovered her leg. *Solomon* told her, that the pavement was of poliſhed glaſs, and exhorted her to embrace the law of God. Then ſhe ſaid, Lord, I am to blame in having offended thee; I am obedient with *Solomon* to the commandments of the God of the univerſe. We ſent *Salhe* to *Temod*, and his people, to exhort them to worſhip one God. He ſaid unto them, O people! fly to the mercy of God; if ye implore pardon of him, ye ſhall be pardoned. They ſaid, Wouldſt thou draw us into thine error, and into the error of them that are with thee? He ſaid, God ſhall chaſtiſe you, ye are ſeditious. They were nine perſons in the city that defiled the earth, and did no good. They ſaid among them, Let us this night kill the prophet, and his adherents. We will ſay to them that ſeek him, That we ſaw him not, neither them that ſlew him. And will ſwear that we ſpeak truth. They were cunning, but we were more ſubtile than they, and they knew it not. Conſider what was the iſſue of thei ſtratagems; we deſtroyed them with their followers, and their houſes are become deſert, becauſe of their impiety. This ſhall ſerve for example to them that have knowledge of our omnipotency. We ſerved the prophet, and all the true believers that were with him. Remember thou the hiſtory of *Lot*, who ſaid to his citizens, Will ye always defile yourſelves in uncleanneſs, in each others view? Will ye love men more than women? Ye are ignorant. They replied, Let us drive *Lot* and his family out of our city; they defile not themſelves like us. We preſerved him, with all his family, except his wife; ſhe remained among them that were chaſtiſed. We

cauſed it to rain upon them, a rain that gave them to know the ſeverity of our chaſtiſements. Say unto them, Praiſed be God, that deſtroyeth the wicked, and ſalvation to all thoſe whom he hath choſen. Are they not more happy than ſuch as believe there are many gods? Who created the heavens and the earth? Who cauſed rain to fall from heaven? Who hath made many delicious gardens to bring forth? You have not the power to cauſe the plants to ſpring forth, without the aſſiſtance of God. Certainly unbelievers do err from the right way. Who hath eſtabliſhed the earth, and made the rivers to flow? Who hath made heavy the mountains? Who but God hath put ſeparation that is between ſeas? The greateſt part of the world know it not. Who rendereth men miſerable? Who delivereth them from affliction when they invoke him? Who hath cauſed you to multiply, and leave your poſterity on earth, but God? Nevertheleſs few men give him thanks. Who guideth in the darkneſs of the earth and ſea? Who but God ſendeth the winds, the fore-runners of rain? He is moſt high, and moſt powerful, but the wicked will not conſider the effects of his omnipotency. Who formeth men? Who maketh them to live, die, and riſe again? Who enricheth them with the wealth of heaven, and of earth, but God? Say unto them, Produce your reaſons, bring your arguments, if what ye alledge be true. Say unto them, None but God knoweth what is in heaven and earth, no man knoweth the future, preſent, and paſt. Do men know the day of the reſurrection? Contrariwiſe they doubt and are blind. The wicked have ſaid, What! we ſhall be duſt, as are our fathers; and ſhall come forth out of our graves.

This was heretofore promiſed to our fathers, and to us ; this is but a fable of old men. Tell them, that they conſider not what was heretofore the end of the wicked ; afflict not thyſelf, for that they conſpire againſt thee, and that they demand at what time they ſhall ſee the puniſhment that is foretold them. Say unto them, It is not far from you, ye throw yourſelves headlong into it, but God is pitiful towards his people, nevertheleſs the greateſt part give him no thanks for his grace. Thy Lord knoweth what is in their heart, and whatſoever they ſpeak ; there is nothing in heaven or earth, that is not written in a moſt inteligible book. The Alcoran explaineth to the children of *Iſrael* the greateſt part of their difficulties, it will guide them in the right way, and deliver from hell them that ſhall believe thee ; thy Lord ſhall judge them at the day of judgment, he is omnipotent and wiſe ; truſt thou in God, thou art in the way of truth. The dead and deaf ſhall not hear thee, and unbelievers ſhall depart from thee penſive and aſtoniſhed. Thou oughteſt not to guide the blind, neither to make the deaf to hear, except ſuch as ſhall believe in the *Alcoran*, and be obedient. When the time of the puniſhment that is denounced againſt them ſhall be come, we will cauſe a beaſt to come from under the earth, that ſhall ſpeak unto them ; and ſhall ſay, The people believe not in the law of God, they know not his wondrous works. Be thou mindful of the day, when I will aſſemble a multitude of all nations that have diſobeyed my commandments, to give account of their actions. I will ſay unto them, Ye have traduced my prophets, ye know not what ye ſaid, what have ye done ? Then ſhall they be puniſhed for their ſins,

and be inexcuſable, they ſhall not ſpeak a word. Do not infidels ſee that we have created the night for reſt, and the day for travel? This is a ſign of my omnipotency; be thou mindful of the day wherein the angel ſhall ſound the trumpet, and whatſoever is in heaven and earth ſhall tremble with fear, except ſuch as ſhall be in the favour of God; that day ſhalt thou ſee the mountains ſuſpended, to move like the clouds. This ſhall be a work of God, who created all things, and knoweth their end; he that ſhall have done good works, ſhall be rewarded, he ſhall be without fear; and they that have done evil, ſhall remain in the fire of hell; it ſhall be ſaid unto them, Are ye not chaſtiſed according to your demerits? Say unto the people, I command you to worſhip the Lord of this privileged city, all things appertain to him; I command you to believe in the unity of his Divine Majeſty, and to ſtudy the Alcoran; whoſo doth good, ſhall find good. Say unto them that ſhall be ſeduced, I am ſent only to preach the torments of hell. Say to true believers, Praiſed be God, that hath given you to ſee his miracles, and hath given you knowledge of the right way; thy Lord is not ignorant of what they do.

CHAP. XXVIII.

Intitled, HISTORY,* *containing fourſcore and eight Verſes, written at* Mecca.

IN the name of God, gracious and merciful. God is moſt pure, he underſtandeth all things, and is moſt wiſe. Theſe myſteries are the myſteries of the book that diſtinguiſheth the truth from a lie. I relate to thee the hiſtory of *Moſes*, and of *Pharaoh* with truth, for the contentment of true believers. *Pharaoh* was powerful on earth, he entreated his ſubjects as ſeemed good to him, he tormented one party, and murdered their children, he abuſed their wives, and was of them that defiled the earth; I gave my grace to them that were afflicted on earth; I made them ſucceſſors of *Pharaoh*'s kingdom, I eſtabliſhed them in his dominions. I made *Pharaoh*, *Haman*, and their army, to ſee what they moſt feared. We ſaid to the mother of *Moſes*, give ſuck to thy child; if thou feareſt that they will miſchief him, caſt him upon *Nile*, fear not, neither afflict thyſelf, I will reſtore him to thee between thine arms, and place him in the number of prophets. The domeſticks of *Pharaoh* found him upon the water, and ſaved him, to be one day their enemy, and to torment them becauſe

* The title is taken from the 26th verſe, where Moſes is ſaid to have related the ſtory of his adventures to Shoaib.

Pharaoh, *Haman*, and their people were infidels. *Pharaoh*'s wife ſaid unto him, I entreat thee not to ſuffer this infant to be ſlain, mine eyes rejoice to ſee him, he ſhall one day be profitable for our ſervice, as our ſon; but they were ignorant of what ſhould befall them. The heart of his mother was freed from fear, when ſhe beheld him in the hands of *Pharaoh's* wife, and ſcarce could ſhe refrain to let them know that ſhe was his mother; we cauſed him to have patience, and ſhe had faith in our promiſes. She ſpake to his ſiſter to follow him ſtep by ſtep, ſhe followed afar off, without intimation that ſhe was his ſiſter, or that ſhe regarded him. We had before prohibited *Moſes* to ſuck the milk of any other nurſe, than that of his mother; his ſiſter ſaid to *Pharaoh's* ſervant, Will ye that I provide you a nurſe, and people that ſhall carefully nouriſh him? We cauſed him to be reſtored to his mother, to nurſe him; ſhe ceaſed from her ſadneſs, when ſhe knew and ſaw that God was ſincere in what he had promiſed, but the greateſt part of the people know it not. When *Moſes* was aged about thirty three years, we gave him knowledge and wiſdom; thus do I reward the righteous. *Moſes* entering one day into the city, met two men that fought; the one was of the children of *Iſrael*, and the other was an *Egyptian*, and of his enemies, whom he aſſaulted and ſlew. After this he ſaid, The devil tempted me, he is the open enemy of men; Lord, I have offended thee, pardon me; he pardoned him, he is gracious and merciful. Lord, ſince thou haſt been ſo gracious to me, I will never give aid or ſuccour to infidels. He continued in the city with fear, and kept himſelf upon his guard; on the morrow he

again met him, whom the day before he had defended, who fought likewiſe with another *Egyptian*, and required his aſſiſtence. *Moſes* ſaid unto him, Thou art ſeditious; he replied, O *Moſes!* wilt thou ſlay me, as thou didſt ſlay him yeſterday? Wilt thou be a murderer of all men, or a juſt man? Not long after a man came [in haſte] to him from the utmoſt part of the city, who ſaid unto him, O *Moſes!* the officers of *Pharaoh* have conſpired againſt thee, they deſire to put thee to death; ſave thyſelf, and follow my counſel. He departed from the city with fear, keeping himſelf upon his guard, beſeeching his Lord to deliver him from the hands of infidels. He went towards *Madian*, and ſaid, Lord ſuffer me not to follow an evil way. He met a great number of perſons that made their flocks to drink, he with them found two maids that could not water their cattle; he ſaid unto them, What do ye two do here? We have not ſtrength to draw water to give our beaſts to drink, we tarry for the ſhepherd, our father is too old to draw [it.] He drew water out of the well to water their cattle, and withdrew to a ſhade, becauſe of the heat of the ſun, ſaying, Lord, I am deprived of all the graces which heretofore thou didſt confer on me; I am now poor and neceſſitous. One of thoſe maidens came to ſeek him, and baſhfully ſaid unto him, My father calleth thee, to recompenſe thee for the pains thou haſt taken in watering our cattle. When he was in the old man's preſence, he related what had befallen him. The old man ſaid, Fear nothing, I will deliver thee from the hands of the wicked. One of his daughters ſaid to her ſiſter, Give to this man to eat, and reward his pains, he aſſiſted us with affection.

Their father ſaid unto him, I will marry thee to one of my two daughters, on condition that thou wilt have a care of my flocks the ſpace of eight years. Ten years if it pleaſe thee, ſaid *Moſes;* I will not forſake thee, thou ſhalt find me an honeſt man, I will ſerve thee the two terms, either eight or ten years, as ſhall ſeem good to thee, God is witneſs of what I ſay. After the term expired, *Moſes* forſook the houſe of his father-in-law; withdrawing with his wife, he beheld afar off a great fire on the ſide of the mountain, and ſaid to his wife, Tarry here, I ſee the fire of the omnipotent, I will ſpeedily return, I will bring you a ſpark, peradventure you ſhall be warmed. When he drew near to this fire, they cried unto him from the right ſide of the valley, from an eminent place, and from a buſh, O *Moſes!* I am God, Lord of the univerſe, caſt thy ſtaff on the ground. When he beheld his ſtaff to move, as it had been alive, he fled for fear, and returned no more. O *Moſes!* draw near, and fear not, thou art in a place of ſafety, put thine hand into thy pocket, it ſhall come out white and ſhining, without harm; draw back thine arm into thy ſleeve, it ſhall return to its former condition; thy ſtaff and thine hand ſhall be two ſigns of my omnipotency to *Pharaoh* and his miniſters, who diſobey my commandments. *Moſes* ſaid, Lord, I have ſlain an *Egyptian*, I am afraid they will take away my life. Command *Aaron*, who is eloquent, to go with me, to aid me, and to confirm what I ſhall ſay, I fear they will traduce me. I will give thee thy brother for thine aſſiſtant, I will give to you both ſtrength to defend yourſelves from their malice; go, do what is commanded you, ye ſhall be victorious,

and all thoſe that ſhall follow you. When *Moſes* came to *Pharaoh* he made him to ſee my miracles, and preached my commandments to his miniſters. They ſaid, This is but magick and witchcraft, we have not heard theſe things to have been ſpoken to our predeceſſors. *Moſes* ſaid, The Lord knoweth him that teacheth the right way, and him that ought to have part in paradiſe, infidels ſhall be moſt miſerable. *Pharaoh* ſaid to his miniſters, Do ye know any other god but me? O *Haman!* let me offer ſacrifices, and build a temple; ſhall I deceive myſelf with the God of *Moſes?* I believe him to be in the number of liars. He became proud on earth, with his miniſters, and they believed that they ſhould never be aſſembled before me to be judged. We ſurprized him with his people, and cauſed him to periſh in the ſea; conſider what is the end of unbelievers; we abandoned them, and they are in the number of the condemned to the fire of hell. They ſhall find none to protect them at the day of judgment; we curſed them on earth, and at the day of the reſurrection they ſhall be abominable to all the world. We taught *Moſes* our commandments, after the deſtruction of many infidels, before his coming. We gave him the book, to be a light to the people, to conduct them into the right way, and acquire our grace, peradventure they will remember. Thou wert not with *Moſes* when we ſpake to him; to him we created another age after him, thou didſt not at that time dwell with the inhabitants of *Madian*, neither didſt thou teach them our commandments; it is we that have inſtructed thee in the hiſtory of paſt ages; thou wert not on the mountain when we ſpake to *Moſes*.

We ſent thee through our ſpecial grace to preach to men the torments of hell; they have not yet had a preacher like unto thee, perhaps they will conſider it. When they felt any puniſhment for their ſins, they ſaid, Lord, hadſt thou ſent us an apoſtle to inſtruct us, we ſhould have obeyed thy commandments, and have believed in thy law. And when on our part they were inſtructed in the truth, they ſaid, Doth *Mahomet* work miracles like *Moſes?* Do they not traduce what *Moſes* did, when they ſay, That *Moſes* and *Mahomet* are two apparent ſorcerers? And when they ſaid, that they believed neither prophet nor ſcripture? Say unto them, Bring any book from God, that better teacheth the right way than the Old Teſtament, and more ſavingly than the Alcoran, I will follow it, if ye ſpeak the truth. If they be not heard when they ſhall require this book, know that they follow only their own appetites and their impiety; who is more erroneous than he that followeth but his own paſſion, and is not guided of God? He guideth not infidels. Certainly we have ſent them the Alcoran, peradventure they will believe in it; they, to whom we heretofore ſent this book, believe in the contents thereof. When they heard it read they ſay, We believe in thoſe words, it is the very truth that proceedeth from God; we believe in the unity of his Divine Majeſty, they ſhall be doubly rewarded, becauſe they have perſevered in well doing; they have overcome evil through their good deeds, and have expended in good works part of the wealth that we gave them. When they heard the faith evil ſpoken of, they withdrew themſelves, took leave of the company, and ſaid, Ye ſhall anſwer

for yourſelves, and we for our actions. Regard not the ignorant, thou ſhalt not convert all them that thou ſhalt deſire to convert; God converteth, and guideth into the right way whom he pleaſeth, and knoweth ſuch as ſerve him. They ſaid, If I follow with thee the right way, I muſt forſake my country. Shall not I eſtabliſh them in a place of ſafety, where they ſhall find all ſorts of fruits to enrich them? But the greateſt part of the people know it not. How many cities have we deſtroyed, that took pleaſure in their evil life? No man inhabited them any more, except very few, and we became heirs of their riches. God ſhall not deſtroy *Mecca*, until he have ſent an apoſtle to inſtruct the inhabitants thereof in the right way. God deſtroyeth not a city, if the inhabitants be not unjuſt, and diſobey not his commandments. The wealth of this world which ye poſſeſs, pleaſeth you, but the riches of heaven are much better, and eternal; will ye not underſtand it? Have we not kept promiſe with them to whom we promiſed paradiſe? And with them to whom we promiſed the riches of this world, and in the end were in the number of the damned? Be thou mindful of the day when thy Lord ſhall call them, and ſay unto them, Where are your idols, which ye believed to be my companions? The chief of them ſhall ſay, Lord, behold thoſe that were ſeduced like us, we are innocent of their idolatry, they adored not us, they ſhall ſpeak that day to the idolaters to invoke their idols, but they ſhall not hear them, they ſhall be viſibly chaſtiſed on earth. Be thou mindful of the day when thy Lord ſhall call them, and ſay unto them, Wherefore have ye not believed my apoſtles and my prophets?

They ſhall be confounded, and remain dumb. He that ſhall be converted, and do good works, ſhall be happy. Thy Lord createth what pleaſeth him, and maketh choice of what ſeemeth to him good. Praiſed be God, he hath no companion, he knoweth what is in the hearts of men, and what they make manifeſt; he is God, there is no God but he, praiſe is due to him in the beginning and in the end, he commandeth over all things, and all people ſhall one day be aſſembled before him to be judged. Say unto them, Had God given a continual night, even until the day of judgment, what other god is there that is able to give you light? Will ye not hear me? Had God given you a continual day until the day of judgment, what other god could have given the night to refreſh you? Will ye not conſider his benefits and his grace? He hath created the night for repoſe, and the day for labour, peradventure ye will give him thanks. Be thou mindful of the day, when thy Lord ſhall call the infidels, and ſhall ſay unto them, Where are the idols that ye worſhipped? We will call a witneſs of every nation, and will ſay to the idolaters, Bring your arguments that may prove the plurality of gods; ye ſhall this day know your blaſphemies, and that there is but one God. *Caron* was of the people of *Moſes*, he was proud becauſe of his riches; we gave him ſo great treaſures, that many men were burdened when they conveyed away the keys. Remember how his people ſaid unto him, Rejoice not above meaſure in thy great wealth, God abhorreth them that rejoice without reaſon; beg of him paradiſe. With thy riches forget not to do good in this world, give alms of the ſubſtance which God hath given

thee, be not diſobedient to him on earth, he abhorreth thoſe that diſobey him; theſe riches were given thee, becauſe thou didſt inſtruct the people in the Old Teſtament; knoweſt thou not that God deſtroyed in times paſt many rich and opulent perſons? Who is more ſtrong, more powerful, more rich, than God? He will not enquire of the wicked the number of their ſins, he knoweth all, and the account. *Caron* one day went forth into public with all his retinue; they that affected the wealth of this world, ſaid, Would to God we had as much wealth as *Caron;* he is happy! But the more knowing among them ſaid, Ye are unhappy, the grace of God is more advantageous to them that believe in his law, and do good works, than all the treaſures of *Caron;* none ſhall receive his grace, but ſuch as ſhall obey him, and perſevere in obedience to his commandments. We deprived *Caron* of all his treaſures, and none was able to protect him againſt us; then they that had coveted his riches, ſaid, Oh miracle! God giveth to, and depriveth of wealth whom to him ſeemeth good. Had not God given us his grace, we had been neceſſitous; certainly the wicked ſhall be miſerable; I will beſtow paradiſe on them that hate vanity and diſorder upon the earth, and ſhall have my fear before their eyes. Whoſoever ſhall do good, ſhall find good; who doth evil, ſhall be chaſtiſed after his demerits. He that hath taught thee the Alcoran, ſhall cauſe thee to return to the place* that thou deſireſt. Tell the inhabitants of that place, that God knoweth them that teach the right way, and ſuch as go

* Mecca.

aſtray. Thou didſt not expect the Alcoran, it is a ſpecial grace of thy Lord; aſſiſt not the infidels, and take heed leſt they ſeduce thee, after having learnt what hath been taught thee. Preach to the people the unity of God, be not in the number of them that believe many deities, adore God alone, there is no God but he; all things ſhall have an end, except his face, he commandeth over every thing, and all men ſhall one day appear before him to be judged.

CHAP. XXIX.

Intitled, *The* SPIDER,* *containing ſixty-nine Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am God moſt wiſe. Men have believed that it is ſufficient to ſay, We believe in God, and that they be not proved. Certainly God proved their predeceſſors, and knew ſuch as were zealous in his law, and them that were infidels. Do they who have done evil, think to eſcape the puniſhment of their crimes, and not to be judged? Such as hope to ſee God, ſhall behold him at the time appointed by his Divine Majeſty; he underſtandeth and knoweth all things. He that fighteth for the faith, fighteth for his ſoul. Certainly God hath no need of men, their ſins ſhall

* Tranſient mention is made of this inſect, towards the middle of the chapter.

be pardoned who ſhall believe in his Divine Majeſty, and ſhall do good works. We enjoined the children of *Iſrael* to honour their father and mother, and to do good to them. If they preſs thee to worſhip many gods, thou ſhalt be damned if thou give ear to them. Obey them not in this matter, ye ſhall be aſſembled before me; I will ſet before you all that ye have done, I will reward you according to your works, and place ſuch as ſhall have obſerved my law in the number of the bleſſed. There be men who affirm, that they believe in God, and are impatient when evil befalleth them from God to prove them. If God give victory to the true believers, they ſay, that they are on their ſide; but doth not God know what is in their hearts? He knoweth them that believe in his law, and thoſe that are impious. The infidels ſaid to the true believers, Do like us, follow our way, we will bear your ſins. They will not bear them, they are liars, they ſhall bear their own burdens; ſhall not an account of their ſins be required of them at the day of judgment? We ſent *Noah* to inſtruct men, he lived upon the earth nine hundred and fifty years. The flood ſurprized and deſtroyed the people of his time, becauſe they were unjuſt; and we ſaved *Noah*, and thoſe that were with him in the ark. This ought to ſerve for example to all the world. Remember *Abraham*, who ſaid to his people, Adore one God, and fear him, ye ſhall do well, if ye have knowledge to comprehend it. Ye worſhip but idols, and are but liars, thoſe whom ye worſhip cannot benefit you; implore ſuccour of God, worſhip him, and give him thanks for his graces, ye ſhall one day appear before him, if ye traduce me. Thoſe that were

before you, traduced the prophets, God's meſſengers. Meſſengers are obliged only to diſcharge their meſſage. Are ye ignorant that God cauſeth men to die, and ſhall raiſe them again? It is a thing eaſy to God. Walk through the earth, and conſider how God hath extirpated your predeceſſors, and created after them another people, certainly he is omnipotent. He puniſheth and pardoneth as he ſeeth good, you all ſhall one day be aſſembled before him to be judged. You ſhall not render him impotent, either in earth, or in the heavens; ye ſhall find none of power to protect or defend you againſt his Divine Majeſty. Such as obey not his commandments, who believe not the reſurrection, and deſpair of his mercy, ſhall ſuffer great torments. The people anſwered, Kill *Abraham* and burn him. But God delivered him from the fire that they had kindled, which ſhall ſerve for example to true believers. He ſaid unto them, Ye adore only idols, becauſe of your love to the wealth of the world. Ye ſhall deſpiſe, and curſe each other at the day of judgment. Hell ſhall be your habitation, and ye ſhall be deprived of protection. *Lot* believed in his words, and ſaid, I will retire to the place which my Lord ſhall appoint me; he alone is omnipotent and moſt wiſe. We gave to *Abraham* two ſons, *Iſaac* and *Jacob;* we cauſed prophets to be born of his race, and taught his progeny the ſcripture; we rewarded him in this world, and he ſhall be at the day of judgment in the number of the bleſſed. Remember *Lot*, who ſaid to his people, Ye defile yourſelves with filthineſs, unknown to any before you; ye incline to the love of men, ye rob upon the high-ways, and defile one another. This people anſwered,

Let us ſee the judgments of God, if what thou ſpeakeſt be true. Then he ſaid, Lord protect me againſt unbelievers. When our meſſengers came towards *Abraham*, to declare to him that he ſhould have children, they ſaid unto him, We will ruin *Lot's* city, and deſtroy all the inhabitants thereof, becauſe they are impious. *Abraham* anſwered, *Lot* dwelleth in that city. They ſaid, We know all that is within it, and we will preſerve him, with all his family, except his wife, ſhe ſhall be in the number of them that ſhall be puniſhed. When our meſſengers arrived at *Lot's* houſe, he was troubled, in that he had not ſtrength ſufficient to defend them from the malice of the people; they ſaid unto him, Fear nothing, neither afflict thyſelf. We will preſerve thee and all thy family, except thy wife; ſhe ſhall abide among them that ſhall be deſtroyed. We will cauſe the indignation of God to fall upon this city, becauſe of their impiety; it ſhall ſerve for example to poſterity. We ſent *Chaib* to his brethren, the inhabitants of *Madian;* he ſaid unto them, Worſhip one God, fear the day of judgment, and defile not the earth. They impudently traduced him, but were ſurprized by an earthquake, and remained dead in their houſes, as carcaſſes. We deſtroyed *Aad*, and *Temod*, their ruin is yet apparent in the places of their habitations; the devil tempted and ſeduced them from the right way, notwithſtanding they knew their error. We deſtroyed *Caron*, *Pharaoh*, and *Haman; Moſes* preached to them my commandments; they contemned them, and became proud in the earth, but eſcaped not the puniſhment of their crimes. We chaſtiſed ſome by an impetuous wind, and others were ſurpriz-

ed by thunder; we deprived them of their riches, and they were drowned. God was not unjuſt towards them, they drew miſchief on themſelves through their impiety. They that worſhip idols are like to the ſpider; ſhe buildeth her houſe of her cob-web that cannot defend from heat or cold. They would not adore idols, did they underſtand what they do! God ſeeth what they worſhip, he is omnipotent and wiſe. I teach the people theſe parables, and none but the wiſe underſtand them. Truly God created heaven and earth, it is a ſign of his omnipotency to true believers. Inſtruct them in the book that is inſpired into thee; make thy prayers at the time appointed, prayers divert men from ſin; to be mindful of God is the beſt work thou canſt perform, he knoweth all the actions of men. Diſpute with mildneſs againſt them that have knowledge of the written law, except againſt the wicked that are among them. Say unto them, We believe in what hath been taught you, and in what hath been taught us. Your God and our God is one God; we are reſigned to his divine will. We have ſent thee the Alcoran, as we ſent to them the Old Teſtament. Such as underſtand the Old Teſtament, believe in the truth of the Alcoran. Thou haſt not written it with thine own hand; hadſt thou written it, thou hadſt cauſed them to doubt, who deſire to make it void. Certainly it containeth, and teacheth intelligibly the commandments of the law; none but infidels reject it. They have ſaid, We will not believe in this book, unleſs God work in it ſome miracle. Say unto them, Miracles proceed from God, I am ſent only to preach the torments of hell. Is it not ſufficient, that we

have ſent thee the *Alcoran* to inſtruct them? It containeth the effects of my mercy and precepts, neceſſary for their ſalvation. Say unto them, It ſufficeth that God is witneſs of mine actions, betwixt you and me; he knoweth whatſoever is in heaven, and in earth. They that believe in idols, and have not faith in God, are damned. They urge thee to make them ſee the puniſhment of their crimes; if the time were come, they ſhould ſoon feel it; they ſhall reſent it, when they leaſt think of it, but they know it not. They ſhall preſs thee to make them ſee it. Say unto them, Hell is prepared for infidels. When they ſhall be plunged in torments over their heads, and under their feet, it ſhall be ſaid unto them, Taſte the puniſhment ye have deſerved. O ye people that believe! The earth is ſufficiently large and ſpacious for you, to ſeparate yourſelves from the wicked; worſhip me alone, all creatures ſhall die, and be aſſembled before me to be judged. The true believers that ſhall have done good works, ſhall inhabit paradiſe, wherein flow many rivers; wherein is the reward of the righteous, of them that perſevere to do good, and are patient in their affliction, and truſt in their Lord. How many beaſts be there that have not wherewith to live? God nouriſheth them, and you alſo; he underſtandeth and knoweth all things. If you aſk of the infidels, who created heaven and earth, the ſun, and the moon? They will ſay, It is God. Wherefore then do they deny his unity? God enricheth and impoveriſheth whom pleaſeth him, he is omniſcient. If thou demand of them, Who cauſed the rain to fall from heaven, to give life to the earth, after the death thereof? They will ſay, It is God. Say

unto them, Praiſed be God, that ye avouch it; nevertheleſs, the greateſt part of men underſtand it not. The life of this world is but ſport and vanity; life is in paradiſe, had they knowledge to comprehend it. When they enter into a ſhip, and ſee the tempeſt, they call upon God, and proteſt to profeſs his law. And when he hath preſerved them on the land, they are ingrateful for his grace, and return to their idolatry, they ſhall too late underſtand their error. Know they not that we have eſtabliſhed in *Mecca* all ſafety and freedom? And that men are taken away by violence to be ſlain, and made ſlaves? Believe they in things unprofitable? Shall they be ingrateful for the graces of God? Who is more impious than he that blaſphemeth againſt God, and impugneth the known truth? Is there no place in hell for the wicked? I will guide into the right way them that ſhall fight for the faith; God is with them that do good.

CHAP. XXX.

Intitled, *The* GRECIANS,* *containing ſixty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am the moſt wiſe God. The *Grecians* were van-

* The original word is *al Rûm*; by which the latin Greeks, or ſubjects of the Conſtantinopolitan empire, are here meant; though the Arabs give the ſame name alſo to the Romans, and other Europeans.

quiſhed upon the frontier of the *Perſians*, but ſhall be victorious before the end of ſeven years. God diſpoſeth all things from the beginning to the end. When they ſhall be victorious, the true believers ſhall rejoice in the victory that God ſhall give them; he protecteth whom to him ſeemeth good; he is omnipotent and merciful. He hath promiſed them victory, and departeth not from his promiſes, of which the greateſt part of men are ignorant; they affect the life of this world, and conſider not their end. Will they not conſider that God hath created the heavens and the earth, and all that is in them, and hath appointed to every thing a limited and prefixed time? Certainly the greateſt part of the people believe not in the reſurrection. Will they not conſider the end of their predeceſſors; who were more powerful and wealthy than they? God hath ſent to all an apoſtle to teach them his law, he hath done to them no injuſtice, they have drawn miſchief on themſelves through their iniquity. The end of the wicked ſhall be like to their works, they deſpiſe the commandments of God, and deride them, but God ſhall cauſe them to die, and riſe again, and all ſhall be aſſembled before him at the day of judgment; that day ſhall they be deſperate, their idols ſhall not intercede for them, they ſhall forſake them, and they ſhall be ſeparated from the true believers. Such as believe in God, and do good works, ſhall enjoy the delights of paradiſe, and the wicked ſhall be chaſtiſed according to their demerits. Praiſe God, pray unto him evening and morning, praiſe is due to him in heaven and earth; pray unto him before the ſun-ſet, and at the hour of noon. He maketh the dead to come out of the living, and

the living out of the dead; he cauſeth the barren earth to revive, and grow green after its death; in like manner will he cauſe you to ariſe again, and come out of your ſepulchres. It is a ſign of his omnipotency, to have created you of earth, to have given you fleſh and bones, and to have created the woman (of the rib of the man) to dwell with him; he hath commanded you to love mutually, and to exerciſe charity among you, theſe things are ſigns of his omnipotency to them that conſider his graces. The creation of heaven and earth, the diverſity of tongues, the differences of your viſages, and of your colour, the night created for repoſe, and the day for travel, the lightning that terrifieth the people, and which through rain cauſeth the earth again to flouriſh, are ſigns of his omnipotency; it is a token of his omnipotency to ſuſtain the heaven and the earth. Ye ſhall come out of your ſepulchres when he ſhall call you, whatever is in heaven and earth obey him; he cauſeth men to die, and to riſe again, he alone is God in heaven and earth, he is omnipotent, and knoweth all things. He ſpeaks to you in a parable drawn from yourſelves; your ſlaves, are they your companions? Do they equally partake with you in the goods which God hath given you? How then will ye ſay that God hath a companion equal to him? Thus do I unfold his myſteries to perſons that have knowledge to comprehend them; certainly the wicked have followed their appetites with ignorance, who ſhall guide him whom God ſhall cauſe to err? He ſhall find no protector; embrace the law of ſalvation, God hath eſtabliſhed it, that men may obſerve it. It admitteth no alteration, but the greateſt part of the world are ig-

norant of it. Fear God, make your prayers at the time appointed; be not like to them that ſay, God hath a companion, neither like to them that are at preſent in the number of heretics, and were before as ye are; every ſect is pleaſed in its opinions, when any evil befalleth them that call upon God, and are converted. Nevertheleſs ſome of them return to their idolatry; after the reception of his grace, they are ingrateful. They ſhall a while be tolerated, and in the end they ſhall, too late, underſtand their error. Have we taught them reaſons and arguments, that prove that I have a companion? The people rejoiced when we enlarged to them our graces; and became deſperate, when evil befell them. See they not that I give, and take away wealth, as to me ſeemeth good? This is a token of my unity to ſuch as obey my commandments. Give to your neighbour what appertaineth to him, and particularly to the poor, and true believers, if ye deſire to ſee the face of God; ſuch as ſhall do it, ſhall be bleſſed. The money which ye put to uſury, encreaſeth in the hands of men, God ſhall not ſuffer it to proſper; the alms which ye give, ſhall make you to ſee the face of his Divine Majeſty, and ſhall be doubly reſtored to you. God hath created you, he enricheth you, and cauſeth you to die and riſe again, can your idols do as much? Praiſed be God, he hath no companion. Diſorder appeared in the earth, and in the ſea, becauſe of the iniquities of men; peradventure they will be converted, when they ſhall feel the puniſhment of their crimes. Say unto them, Go throughout the earth, and conſider the end of your predeceſſors, the greateſt part of them were idolaters; embrace the true law before the day

cometh when none ſhall be heard; that day ſhall the wicked be ſeparated from the good, the impious ſhall give an account of their impiety, and ſuch as ſhall have lived well, ſhall enjoy the joys of paradiſe, the grace of God ſhall be their recompenſe, God abhorreth infidels. It is a ſign of his omnipotency, to ſend the winds to bring you rain, and make you to taſte the fruits of his grace; the ſhip runneth upon the water through his permiſſion, for the advantage of your commerce; will ye not be thankful to him for his benefits? We ſent to every nation prophets and apoſtles before thee, they came with moſt intelligible precepts, and with many miracles; we chaſtiſed thoſe that ſlandered them, and protected the faithful. God ſendeth the winds that elevate the clouds, and extendeth them in the air in many pieces at his pleaſure; he cauſeth the rain to fall where he liſteth, and rejoiceth whom to him ſeemeth good of them that expect it with impatience; conſider the effects of his bounty. He cauſeth the dry and barren earth to flouriſh again, and reſtoreth the dead to life, he is omnipotent. We ſent the winds to aſſemble the clouds that covered men with their ſhadow, nevertheleſs they are returned to their impiety; the dead ſhall not underſtand thee, neither likewiſe the dumb, thou art not obliged to lead the blind, none ſhall hearken to thee but ſuch as ſhall believe in my law, and be obedient. Say unto them, God created you impotent, he hath given you ſtrength; and after having reduced you to the weakneſs of old age, doth what to him ſeemeth good. He knoweth men's ſecrets, and doth what pleaſeth him. The wicked ſhall ſwear at the day of judgment, that they have remained but an hour in their

ſepulchres ; they lie in like manner, when they deny the reſurrection. The true believers, that know the truth, ſhall ſay unto them, Ye have remained there the time appointed in the book of God, to wit, until the day of reſurrection ; behold the day of reſurrection ! ye knew not at what time it ſhould arrive ; this day excuſes ſhall be unprofitable to infidels, they ſhall be deprived of protection. We have taught in the Alcoran all that is profitable for the ſalvation of men ; if thou teacheſt them my commandments, unbelievers will ſay, Thou bringeſt nothing but diſorder ; thus God hardeneth the hearts of the ignorant. Be patient, and perſevere ; what God promiſeth is infallible ; beware leſt unbelievers ſhake thy perſeverance.

CHAP. XXXI.

Intitled, LOCMAN,* *containing thirty-four Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am the moſt wiſe God. Theſe precepts are the precepts of the book filled with doctrine, it guideth into the way of ſalvation. The righteous who make their prayers at the time appointed, that pay tithes, and believe in the day of judgment, they are guided by their Lord, and

* The chapter is ſo intitled from a perſon of this name mentioned therein of whom more immediately.

ſhall be bleſſed. There be who deride this book, they ignorantly depart from the law of God, and have deſpiſed it, but ſhall one day be ſeverely puniſhed. When they are taught the commandments of God, they turn the back with diſdain, they will not hear, and have ears ſtopped. Say unto them, You ſhall in the end ſuffer infinite pains. Such as believe in the law of God, and do good works, ſhall eternally enjoy the delights of paradiſe. What God promiſeth is infallible, he is omnipotent, and altogether wiſe; he created the heaven, and ſuſtaineth it without a pillar appearing to your eyes. He lifted up the mountains upon the earth, to faſten and hinder it to move; he hath thereon diſperſed many beaſts, and ſent rain from heaven, which cauſeth plants to ſpring forth, and herbs of divers ſorts. Behold [here] what God hath created! Shew me what your idols have created. Aſſuredly idolaters are manifeſtly ſeduced from the right way. We inſpired knowledge into *Locman*, and ſpake unto him to give God thanks; he that returneth thanks to God for his graces, doth good for his ſoul. God rejecteth the ingrateful, and praiſe is due to him in all places. Remember thou that *Locman* ſaid unto his ſon, Oh my ſon! believe not thou that God hath a companion, it is an exceeding great ſin. We have commanded man to honour his father and mother. His mother beareth him with grief upon grief, and weaneth him at the age of two years; be thou not ingrateful for God's benefits. Honour father and mother, thou ſhalt be one day before God to be judged. If thy parents preſs thee to believe that God hath companions, obey them not, follow the way of them that obey him, all men ſhall be one

day assembled before him, to be rewarded according to their works. O my son! if thou dost evil, of the weight of a grain of mustard seed, or of the weight of a rock, or of the greatness of heaven and earth, God will know it, and put it in account, he is exact and omniscient. O my son! make thy prayers at the time appointed, do what is honest and civil, fly what is not approved, and be patient in thy adversities; regard not the world, disordered through pride; converse not with the proud, God detesteth the haughty; observe thy steps, walk with modesty, speak gently, they be persons that bray like asses when they speak. Seest thou not that God hath created for men all that is in heaven and earth, and conferreth on them his graces in general and particular? There be ignorant [persons] that dispute of the deity without reason. When it is said unto them, Do what God hath appointed, they answer, We will do what we saw done by our fathers. They consider not that the devil calleth them and their fathers to the pains of hell. He that obeyeth God, and doth good works fasteneth him to the strongest knot, and will have a care of him at the hour of his end. The impiety of the wicked ought not to afflict thee, they shall be one day assembled in our presence, to be chastised; I will shew them all that they have done, I know what is in the hearts of men, I will prolong awhile their punishment upon earth, and precipitate them in the other world, into the fire of hell. Hast thou not demanded of them, Who created heaven and earth? They said, It is God; say unto them, Therefore praised be God. Nevertheless the greatest part of them are ignorant. Whatsoever is in heaven and earth is God's,

he hath no want of the world, praiſe is due unto him in all that he doth. If all the trees of the world were pens, and the ſea ink, they could not comprehend the effect of his omnipotency; he is omnipotent, and knoweth all things. He created and ſhall make you to riſe again with one word, he underſtandeth and ſeeth all things. Conſider they not that God cauſeth the night to enter into the day, and the day into the night; that he created the ſun and the moon, that move in the heaven until the day appointed. He knoweth whatſoever ye do, becauſe he is truly God; they that invoke other than him, invoke things vain and unprofitable; God alone is moſt high, and moſt mighty. Seeſt thou not how the ſhip runneth upon the water, for a token of his omnipotency, to ſuch as acknowledge his graces? When the wars aroſe againſt the infidels, many called upon God, with reſolution to follow his law; when he ſaved them on the land, ſome perſevered to do well, and others returned to their impiety; none but deceivers and ingrateful [perſons] deſpiſe his commandments. O people! fear God, and the day when the father ſhall not be able to ſuccour his child, neither the child ſerve his father, God's promiſes are infallible; be not proud of your riches, neither that God tolerateth and ſuffereth you, he knoweth the time when ye ſhall be chaſtiſed, the hour that the rain ſhall fall upon the earth; he knoweth what is in the wombs of women, whether it be male or female. None but God knoweth what thou wilt do to-morrow; none but he knoweth the place where thou ſhalt die; he knoweth all, he knoweth all.

CHAP. XXXII.

Intitled, WORSHIP,* *containing an hundred and thirty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I am the moſt wiſe God. Doubtleſs this book was ſent by the Lord of the univerſe; will the wicked ſay that thou haſt invented it? On the contrary, it is the truth itſelf, which proceedeth from thy Lord, to preach to them that heretofore had none to inſtruct them; peradventure they will follow the right way. God created heaven and earth, and all that is between them, in ſix days, and ſitteth on his throne. Who ſhall protect you? Who ſhall hear your prayers but he? Will you never conſider it? He diſpoſeth all things in heaven and earth, all men ſhall one day be aſſembled before him to be judged; a thouſand years are but one day before his Divine Majeſty; he knoweth what is paſt, preſent and future; he is omnipotent and merciful, he hath created every thing for his people; he formed man of the dirt and duſt of the earth, he inſpired the ſoul into his body; he giveth you hearing, ſight and ſenſe, but few men return him thanks for his graces. They ſay, What, ſhall we die and return to be a new people? Certainly

* The title is taken from the middle of the chapter, where the believers are ſaid to fall down adoring.

they believe not in the reſurrection. Say unto them, The angel of death ſhall cauſe you to die, and ye ſhall return before God to be judged. Thou ſhalt then ſee how the infidels will hang down the head before their Lord, and ſay, Lord, we now ſee the certainty of the reſurrection; we this day know the truth of thy words, permit us to return into the world, we will be righteous, we now underſtand what is profitable and neceſſary for us. We could have given a guide to every perſon, my word is moſt true, I will fill hell with the wicked, and paradiſe with the righteous. Thus ſhall men be rewarded and chaſtiſed according to their works. Taſte (O ye wicked!) the pains that ye have deſerved, in refuſing to believe in this day which ye have found; we leave you in the miſeries due to your incredulity; taſte the eternal torments that ye have merited through your impiety. Such as believe in the myſteries of my law are humble, they worſhip me alone, and praiſe me when they hear mention of me; they are not proud, rebel not againſt my commandments. They ariſe from their bed to make their prayers with fear and hope, and employ in pious works ſome part of the wealth that we have given them. No man hath either ſeen or knoweth what God reſerveth to recompenſe the righteous for their perſeverance. The believers and unbelievers ſhall not be alike treated; the believers that have done good works, ſhall enjoy paradiſe, as the reward of their labours, and the unbelievers ſhall be precipitated into the fire of hell; the more they ſhall labour to get out, the further ſhall they enter into it. It ſhall be ſaid to them, Taſte the pains of eternal flames, which ye would not believe. I will

make the wicked to taſte of the torments of the world, and the pains of hell, if they be not converted. Who is more unjuſt, than he that knoweth the commandments of his Lord, and diſobeyeth them? We will be avenged on his impiety. We gave a moſt true book to *Moſes*, to inſtruct the children of *Iſrael;* we put into the right way thoſe among them that perſevered in their faith, and obeyed our commandments. Thy Lord ſhall judge the difficulties of the infidels at the day of judgment; ſee they not how much people we deſtroyed in times paſt, that repoſed [confidence] in their houſes? It is a token of our omnipotency, will they never underſtand it? See they not how I thruſt forth water in deſert and barren lands? That I cauſe herbs to ſpring forth for the nouriſhment of men and beaſts? Will they never conſider it? They demand, When will the day of judgment come? Say unto them, That day ſhall not bring contentment to infidels, and they ſhall be without protection. Depart thou far from them; perſevere, and attend; they wait an occaſion to miſchief thee, but thou ſhalt ſee them chaſtiſed.

CHAP. XXXIII.

Intitled, BANDS, *and* TROOPS *of* SOLDIERS,* *containing fourſcore and ſeven Verſes, written at* Medina.

IN the name of God, gracious and merciful. Oh prophet! fear God, and obey not unbelievers, God knoweth all things, and is moſt prudent in what he ordaineth; obſerve what thy Lord hath taught thee, he knoweth the actions of men; recommend thyſelf to God, it ought to ſuffice thee, that he protecteth thee. He hath not given two hearts unto men; he hath not enjoined us to call your wives your mothers; thoſe which you call your children, are not all your children, ye ſpeak it only with the mouth, but God always ſpeaketh the truth, and guideth men into the way of ſalvation. Call your neighbour by the name of his father, this action ſhall be acceptable to God, provided that ye have no evil deſign in your heart; if ye know not his name, call him your brother in God, or ſir. God is gracious and merciful. The prophet is obeyed of them that believe in God, and honour his wives as

* Part of this chapter was revealed on occaſion of the war of the Ditch, which happened in the fifth year of the Hegira, when Medina was beſieged, for above twenty days, by the joint and confederate forces of ſeveral Jewiſh tribes, and of the inhabitants of Mecca, Najd and Tehâma, at the inſtigation of the Jews of the tribe of Nadhir, who had been driven out of their ſettlement near Medina, by Mohammed.

their mothers. Kinſmen are heirs of each other, it is ſo appointed by his Divine Majeſty to the believers that went out of *Mecca* to follow the prophet. It is ordained in ſcripture to do good to your parents. Remember thou that we received the promiſe of the prophets of thee, of *Noah*, of *Abraham*, of *Moſes*, and of Jeſus the ſon of *Mary*, (to worſhip but one God) we received a ſtrong promiſe. An account ſhall be required of their actions, and the wicked ſhall feel the rigour of infinite pains. Oh ye that believe in God! remember his favour towards you; when ye were charged by troops of enemies, he ſent againſt them an impetuous wind, and troops inviſible to your eyes, to fight them; he ſeeth all that ye do; thoſe inviſible troops came from the eaſt, and from the weſt, from above, and below, when your ſight was troubled, and your hearts failed you, becauſe of the great number of your enemies. Ye had already conceived a very bad opinion of the law of God; then were the true believers tried, they trembled with fear. The wicked, and ſuch as were weak in their faith, ſaid, that whatſoever God and his prophet had promiſed them, was but abuſe and vanity. Remember thou how a party of them ſaid to the inhabitants of the territory of *Medina*, There is no ſafety for you with *Mahomet*, return into your houſes. Remember thou how many among them required diſmiſſion, and ſaid, that their houſes were forſaken. Their houſes were not forſaken, but they had a deſign to fly; had they returned to their houſes, they had on all ſides perſuaded them to follow impiety, they ſhould not there have made long abode, becauſe they before had promiſed God not to fly; he would

have required an account of their promiſes. Say unto them, Flight ſhall be to you unprofitable, if ye fly death, for that ye ought no longer to continue in the world. Say unto them, Who is able to protect you againſt God when he ſhall reſolve to deſtroy you? Take none other protector but him; he knoweth them that were diſſuaded to go to the battle to ſpare their wealth and perſons. They caſt an eye upon thee, when they are ſurprized with fear, they turn their eyes into the head, as a man that dieth; and when they are delivered from fear, they traduce thee becauſe of their extreme avarice. Such men believe not in God, he rendereth all their works unfruitful; it is a thing eaſy to his Divine Majeſty. The troops of the infidels believed they were invincible, and when they ſaw the troops of the true believers, they deſired to fly. The infidels deſired to draw the *Arabians* to their party, and have intelligence to know in what condition you are. Had they been of your party, few of them had been ſlain; the adhering to the prophet of God ſerveth to you as a citadel, it ſerveth as a bulwark to them that apprehend the day of judgment, and think often of his Divine Majeſty. When the believers ſaid, Behold! what God and his prophet promiſed us, they are ſincere in their promiſes; the ſight of their enemies encreaſed their faith and zeal towards God and his prophet. There be perſons among the true believers who have performed what they promiſed to God. Many of them are dead in obedience to the commandments of his Divine Majeſty, others attend the ſame thing, and ſwerve not from what they have promiſed; God ſhall recompenſe them for their zeal, and chaſtiſe the infidels, or pardon them if

it ſo pleaſe him, he is gracious and merciful. God ſhall deſtroy the unbelievers with their wrath againſt the believers; he protecteth true believers in combats, he is ſtrong and omnipotent. The Jews deſcended from their fortreſs, to give aid to the infidels, but God caſt fear into their hearts; a party of them were ſlain and the reſt taken ſlaves. They by their death made you heirs of their lands, their houſes, their riches, and fortreſſes which you were not able to conquer; God is omnipotent. Oh prophet! if thy wives be too ambitious of the wealth of the earth, and of garments too ſumptuous; call them, ſay unto them, that thou wilt deal well with them, and wilt repudiate them with mildneſs and civility. If they love God and his prophet, if they are virtuous, his Divine Majeſty will give them an exceeding great reward. Oh ye wives of the prophet! ſuch of you as ſhall be unchaſte, ſhall be puniſhed doubly more than other women, this is a thing eaſy to God; ſuch among you as ſhall obey God and his prophet, and ſhall do good works, ſhall be rewarded more than other women, an exceeding great reward is prepared for you. Oh ye wives of the prophet! ye are not like other women of the world; fear God, and believe not in the diſcourſe of ſuch as have deſign to ſeduce you, ſpeak with civility, abide in your houſes. Go not forth to make your beauty appear, and to make a ſhew, as did the ignorant of old; pray to God with affection, give alms, obey God and his prophet, God will deliver you from his wrath, and will purify you; be mindful of the law that is taught you in your houſes, he is merciful to them that honour him, he knoweth all the actions of the prophet, he hath

promiſed his mercy, and an exceeding great reward to thoſe (men and women) that ſhall obey his commandments. Thoſe men and women that believe in his unity, that reſign themſelves to his divine pleaſure, that are patient and humble, that ſpeak the truth, that faſt, give alms, and are chaſte; and the men and women that obſerve his law, ought not to controul his actions, neither thoſe of his prophet, nor ſay, that they could do better than they, if they would endeavour [it.] He that diſobeyeth God and his prophet, erreth from the right way. Remember what thou didſt ſay to him whom God favoured, to receive him into his law, and whom thou didſt gratify with liberty, that ſaidſt, Divorce not thy wife, and fear God; thou concealeſt in thy mind a deſign which God ſhall diſcover, thou feareſt the people, but it is thy duty to fear God alone. When *Zeid** did repudiate his wife, we married thee to her, to the end there might remain no error among the true believers; when they ſhall repudiate their wives, they ſhall obſerve in repudiating them, what God hath ordained. The prophet ſinneth not in doing what God hath permitted; the law of God was in this manner obſerved by our predeceſſors, and the command of his Divine Majeſty is executed without delay. Such as preach the word of God, his apoſtles and prophets, fear none but his Divine Majeſty, it ſufficeth them that they are in his protection. †*Mahomet* is not your father, he is the apoſtle of God, and the laſt of all the prophets; God-

* Mahomet was amorous of Zeid his ſlave's wife, he cauſed him to repudiate her, to marry her, becauſe of her beauty.

† He is not the father of Zeid, to eſpouſe the wife which he put away.

knoweth all things, there ſhall not come another prophet after him. O ye that believe in God! think frequently on his Divine Majeſty, praiſe him morning and evening, he ſhall give you his mercy; the angels implore pardon, that he may deliver from darkneſs; he is merciful to true believers; the angels ſhall ſalute them on his behalf at the day of judgment, he hath prepared for them an exceeding great reward. Oh prophet! we have ſent thee to be witneſs of the deportments of the people, and as a light to conduct them into the right way; proclaim to the true believers that they ſhall receive of thy Lord an exceeding great grace; obey not infidels, nor the wicked, fear not their malice, and truſt in God, thou oughteſt to be ſatisfied that God protecteth thee. O ye that believe! it is not lawful for you to abuſe your wives; if you repudiate them before ye have known them, deal well with them, and diſmiſs them with mildneſs and civility. O prophet! we permit thee to know the women to whom thou haſt given dowry, the women-ſlaves, which God hath given thee, the daughters of thine uncles, and of thine aunts, that have abandoned with thee the company of the wicked; and the true believing wife that ſhall be given thee, if thou wilt marry her, and that ſhe be not the wife of a true believer. We know what we have commanded true believers, touching their wives and their ſlaves; we have inſtructed thee therein, to the end thou offend not God, he is gracious and merciful to ſuch as obey him. Thou ſhalt retain whom of thy wives thou ſhalt deſire to retain, and ſhalt repudiate ſuch as thou ſhalt deſire to repudiate, and ſhalt lie with them that ſhall pleaſe thee; it is better that thou re-

pudiate them without offending God, than to see them male-contented, and sad; they shall be contented with the good that thou shalt do to them, in divorcing them.* God knoweth what is in your hearts, he is omniscient and most merciful. It is not lawful for thee to know other women than thine own, it is not lawful for thee to exchange them, although the beauty of others please thee, except thy slaves; God regardeth all. O ye that believe! enter not into the houses of the prophet without permission, except at the hour of repast and that by chance, and without design; if ye are invited, enter with freedom. When ye shall have taken your repast, depart out of the house, and tarry not to discourse one with another, this molesteth the prophet, he is ashamed to bid you be gone, but God is not ashamed to tell you the truth. The wives of the prophet shall have the face covered when ye shall speak unto them, this better resented of purity both in them and in you. You ought not to importune the prophet of God, neither to know his wives; this would be a most enormous sin. If ye conceal any design, or discover it, know that God knoweth all. They shall not offend God in suffering themselves to be seen of their fathers, their children, their brethren, their nephews, their maid-servants, and their she-slaves, they shall fear God, he seeth all; God and the angels †pray for the prophet. O ye that believe! pray for the prophet, and obey him. He that shall displease God and his prophet, shall be accursed in this world, and shall feel rigorous pains in the other. Such as do in-

* Mahomet had nine wives. *Celaldin.* † Bless the prophet.

jury without reaſon to thoſe (men and women) that believe in God, commit an exceeding great ſin. O prophet! ſpeak to thy wives, and thy daughters, and the wives of true believers, that they cover themſelves with veils, they ſhall be more honoured, and ſhall receive no diſpleaſure; God is gracious and merciful. If the wicked, the whoremongers, and thoſe of *Medina* that are weak in their faith, quit not their impiety, I will give thee abſolute power over them, and few among them will reſpect thee; but take thou them, and ſlay them whereſoever thou ſhalt meet them, God ſo commanded thoſe that were before thee; thou ſhalt find no alteration in the law of God. The people will enquire of thee, when ſhall be the day of judgment? Say unto them, that God alone knoweth it, and thou knoweſt not if it ſhall be very ſpeedily; but that God hath prepared for infidels an exceeding great fire, wherein they ſhall burn eternally, they ſhall find no protection, they ſhall be caſt headlong into the fire, and ſhall ſay, Would to God we had obeyed his Divine Majeſty, and the prophet his apoſtle! they ſhall ſay, Lord, we obeyed our maſters and ſuperiors, they ſeduced us from the right way; Lord, chaſtiſe them doubly, and give them thy curſe. O ye that believe! be not like them that diſpleaſed *Moſes*, he was innocent of the crimes they laid upon him, he was inſpired of God. Fear God, and ſpeak with civility, your works ſhall be acceptable to him, and he ſhall pardon your ſins. He that ſhall obey God, and his apoſtle, ſhall be happy; fidelity and obedience are pleaſing to him in heaven and in earth, and upon the mountains. Such as depart far [from him] as did *Adam*, do injury to themſelves, and

are ignorant; he ſhall chaſtiſe thoſe (men and women) that ſhall be diſobedient and impious; he will give his grace to thoſe (men and women) that ſhall believe in his law, he is gracious and merciful to them that obey him.

CHAP. XXXIV.

Intitled, SABA, *containing fifty-four Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Praiſed be God, whatſoever is in heaven, and in the earth, appertaineth to him; praiſe is due unto him, he is moſt wiſe and omniſcient. He knoweth whatſoever entereth into the earth, and cometh out of it, whatſoever aſcendeth to heaven, and deſcendeth; he is gracious and merciful to his creatures. The wicked demand if they ſhall ſee the day of judgment; ſay unto them, Yes, and that the Lord knoweth the time. He knoweth what is paſt, preſent and future, and all that is in heaven and in the earth, even to the weight of an atom; what is yet leſs, and what is yet greater than an atom, is written in a book that diſcovereth every thing; he ſhall reward the true believers that have done good works; he ſhall give them his mercy, and enrich them with precious treaſures. Such as have endeavoured to ſuppreſs his law, ſhall feel the effects of his indignation. They that underſtand the ſcripture, know

that God hath taught thee the very truth, to guide the people into the right way, into the path of honour and virtue; but the wicked ſaid among them, Will ye believe a man, who affirmeth, that after your death ye ſhall riſe again, and be new creatures? He lieth impudently, he is poſſeſſed of the devil. Certainly they that believe not in the reſurrection, are in an exceeding great error, and ſhall ſuffer moſt grievous pains; ſee they not what is above, and what is below them? Conſider they not the heaven and the earth? If I will, I can render it barren, and cauſe a piece of the heaven to fall upon them for a ſign of my omnipotency. We gave our grace to *David*, and ſpake to the mountains, birds, and metals with him, to praiſe me; we commanded him to make cuiraſſes, and iron was ſoft in his hand, as wax. O lineage of *David!* be not ingrateful, I ſee whatſoever ye do. We made the winds ſubject to *Solomon*, he commanded them evening and morning, from the eaſt to the weſt; we gave him a fountain and a brook of diſſolved braſs; the devils, through our permiſſion, wrought it to his mind, and we puniſhed in the fire of hell ſuch as refuſed to obey him. They built for him lofty palaces, and ſpacious houſes; they formed baſons for water, channels, and pools. We ſaid unto him, O lineage of *David!* be not ingrateful for my graces, for that few perſons do acknowledge [them.] When he died, through our commandment, nothing diſcovered his death to the devils, but the worms that had eaten the end of his ſtaff whereon he leaned; when the devils ſaw him fall, they perceived, that had they known the future, and what was hid from them, they ſhould not have laboured ſo long a time in

his ſervice. The inhabitants of *Saba* have a mark of my omnipotency in their country, *viz.* two gardens, the one on the north ſide, and the other towards the ſouth. (It was ſaid unto them) Eat of the good things that your Lord hath given you, and return him thanks; their country is delicious, God hath been merciful towards them, nevertheleſs they are ingrateful and impious. We ſent the river of *Arem* that overflowed their gardens; we changed them into two gardens of thorns of *Cyprus*, and a little *Tamarinde*;* thus did we puniſh them, becauſe of their impiety. We eſtabliſhed a way with many cities, for facility of commerce among them, and the city which we bleſſed, and ſpake unto the people to follow that way night and day with ſafety, and without fear. They ſaid, God deſtroyeth us through the length of this way; they returned to their impiety, and we diſperſed them upon the earth, to ſerve for example to poſterity, and inſtruction to ſuch as perſevere in my law, and acknowledge my graces. The devil cauſed them to believe his opinion, they followed him, except ſome of the true believers that were among them; he had no power over them, but to know them that believed in the reſurrection, and ſuch as doubt. Thy Lord obſerveth and regardeth all. Say unto them, Invoke your idols, they have not power of the bigneſs of an atom, neither in heaven, nor earth. God hath no companion, they ſhall find none to protect them at the day of judgment, none ſhall intercede for them without the permiſſion of his Divine Majeſty; if they receive any relaxation in their fear,

* An Indian date.

they enquire of each other what God ſpake, and anſwer, that he ſpake the truth; that he is moſt high and moſt mighty. Say unto them, Who enricheth you with the good things of heaven and earth? They will ſay that it is God. Say unto them, Who of you, or of us, followeth the right way? Or who of you, or of us, is ſeduced? Enquire not after our ſins, we are not curious to know what ye do; God ſhall aſſemble us at the day of judgment, and ſhall judge our differences with equity, he is an exceeding great judge. Say unto them, Let us ſee the idols that ye have worſhipped; certainly there is but one God, omnipotent and wiſe. We have not ſent thee but to declare to men the joys of paradiſe, and to preach to them the pains of hell, but the greateſt part knoweth it not. They aſk in what time they ſhall ſee the puniſhment that is preached to them; and if thou ſpeakeſt the truth, ſay unto them, When the time thereof is come, ye ſhall not be able to retard, or advance an hour. They have ſaid, That they will not believe in the Alcoran, but thou ſhalt ſee them one day aſſembled in the preſence of thy Lord, thou ſhalt ſee that they ſhall accuſe one another; the poor ſhall ſay unto the rich, You have hindered us to obey the commandments of God; they ſhall anſwer, Have we ſeduced you from the way that was taught you? On the contrary, you were wicked and malicious. They ſhall ſay, On the contrary, you employed night and day your artifices to render us ingrateful for the graces of God, and to induce us to believe that he hath companions equal to him; they ſhall repent of their ſins, when they ſhall ſee their puniſhment; we will lay chains upon their necks, and they

ſhall be chaſtiſed after their demerits. The chief inhabitants of the cities ſaid to the prophets that we ſent to them to preach the torments of hell, That they believed not their words. We have (ſaid they) more riches, and more children than thoſe that believe in their diſcourſe; we ſhall not be damned, as they affirm. Say unto them, My Lord giveth and taketh away riches as ſeemeth good to him, but the greateſt part of the people know it not; your wealth and your children ſhall not give you acceſs to God; ſuch as ſhall perform good works ſhall be rewarded, and ſhall live eternally in the delights of paradiſe; they that ſhall endeavour to ſuppreſs our law, ſhall be caſt headlong into the fire of hell. Say unto them, My Lord giveth and taketh away wealth, as to him ſeemeth good; he maketh vain the alms which ye ſhall give, if ye obſerve not his law; he is the rich of the rich. Be thou mindful of the day, when I ſhall aſſemble the idolaters, and ſhall ſay to the angels, Behold them who have adored you. They ſhall ſay, Praiſed be God, thou alone art our maſter and protector; they adored not us, they worſhipped the devil; the greateſt part of them believed in his word, this day they are not able to benefit, or hurt one another; they will ſay to the unjuſt, Taſte the torments of hell-fire, which ye would not believe. They ſaid when thou didſt preach unto them our commandments, This man would hinder us to worſhip the gods of our fathers, he is a blaſphemer. They have ſaid, That the Alcoran is but ſorcery and magick, and read not the books that we have ſent unto them. Their predeceſſors did like them; they traduced our apoſtles, and hindered them to preach the tenth

part of what we had inſpired into them; they traduced them, but how were they chaſtiſed? Say unto them, I preach to you to pray to God two by two, or alone, or in company; ye ſhall know one day, that your friend *Mahomet* is not poſſeſſed of the devil, and that he preacheth to you the pains of hell; I require no reward of you for mine exhortations, God ſhall reward me, he ſeeth all. Say unto them, God teacheth his prophet the truth, and what is to come; the truth appeared, and falſhood was diſcovered, and the liars were deprived of his mercy. If I wilfully go aſtray, or if I act what God hath enjoined me, this ſhall be for my ſoul, God heareth, and is preſent at all things. Thou ſhalt ſee the infidels filled with fear, and affrighted when they ſhall come out of their ſepulchres; they ſhall not eſcape the puniſhment of their incredulity. They ſhall then ſay, That they believe in the Alcoran, but I will ſhew to them from far the law which they have deſpiſed in the world. They ſhall be precipitated with their ignorance, into a place remote from mercy and pardon; they ſhall be ſeparated from the true believers, becauſe they have doubted the commandments of the law of God.

CHAP. XXXV.

Intitled, *The* CREATOR, *containing forty and five Verſes, written at* Mecca.

This chapter is intituled the chapter of Angels, in the book Teſſir anf Joahir, which treateth of the expoſition of the Alcoran in Turkiſh.

IN the name of God, gracious and merciful. Praiſe be to God, creator of heaven and earth, who created the angels, the meſſengers of his commandments; they have wings, two, three, and four; he maketh of his creature what ſeemeth good to him, he is omnipotent; none can comprehend the grace that he hath given to his people, it is incomprehenſible, he is omnipotent and moſt wiſe. Oh people! remember the grace of God, is there a creator beſide him? He enricheth you with the riches of heaven and earth, there is no God beſide him. How can the wicked blaſpheme againſt his Divine Majeſty? If they traduce thee, certainly they traduced the prophets that were ſent before thee; they ſhall be one day aſſembled before God to be judged. Oh ye people! what God hath promiſed is infallible; glory not in the wealth of the earth, beware leſt the devil ſeduce you, and render you proud, becauſe that God doth a while defer the puniſhment of your crimes. The devil is your enemy, be ye his enemies; he leadeth them that follow him into the fire of hell, where they ſhall ſuffer

the rigours of infinite pains; their ſins ſhall be remitted that believe in God, and do good works. Oftentimes, he that delighteth in what he doth, doth believe he doth well; God miſleadeth and guideth whom it pleaſeth him. Be not unwilling to depart from the wicked, God knoweth all their actions. He ſendeth the winds that drive the clouds unto barren and dry places to refreſh the earth, and cauſe it to revive after its death; in like manner will he raiſe again the dead. He that affecteth greatneſs ſhall find in God all manner of greatneſs; good ſpeeches aſcend even to his Divine Majeſty, and our good works are acceptable to him. Such as conſpire againſt the prophet, ſhall endure great torments, and their conſpiracy become vain and unprofitable. God hath created you of duſt and mire, he created you men and women; the woman neither conceiveth, nor bringeth forth, but through his permiſſion; no man can either prolong or ſhorten his life, but following what is written in the book [kept in heaven] theſe things are eaſy to God. Thoſe two ſeas are not like to *Euphrates*, whoſe water is ſweet, and pleaſant to drink; the water of the ſea is cold and ſalt, nevertheleſs ye eat of the fiſh of the one, and the other. Ye fiſh out of the ſea gems to adorn you; you ſee the ſhip to run upon the waters, and cleave the waves, for the advantage of your commerce, peradventure you will return thanks to God for his graces. He cauſeth the night to enter into the day, and the day into the night; he created the ſun and the moon, that run in the heaven till the day appointed. That God who created theſe things, is your Lord, the empire of the world is his, the idols that ye worſhip have no more power than the ſkin of an almond; if ye invoke them,

they ſhall not hear you, they ſhall deny you at the day of judgment, and are not of power to let you know either the joys of paradiſe, or the torments of hell. Oh ye people! ye are poor and neceſſitous, ye have need of God's aſſiſtance, and God hath no want of you; praiſe is due to him in every place. He will deſtroy you, if it ſeem good to him, and create another new people in your place. None ſhall bear the burden of another be it never ſo light or heavy, no, not when they are near of kin. Preach thou the torments of hell to ſuch as fear their Lord, without ſeeing him, and make their prayers at the time appointed. He that taketh heed of offending him, laboureth for himſelf; all the world ſhall be one day aſſembled before him to be judged; the blind are not like to ſuch as ſee clear; darkneſs is not like to light; the ſhade and coolneſs are not like to the heat of the ſun; the living are not like the dead; God cauſeth himſelf to be underſtood of whom he pleaſeth; thou canſt not make the commandments of God to be underſtood by them that are in their ſepulchres; we have ſent only to preach the pains of hell and the joys of paradiſe, there is no place in the world where they have not been preached; if the infidels traduce thee, their predeceſſors likewiſe traduced them whom we ſent heretofore, to preach to them the myſteries of faith, and the ſcriptures; they were ſurprized in their ſins, were rigorouſly chaſtiſed. Seeſt thou not how thy Lord cauſed rain to fall from heaven, to make the earth produce many fruits of ſundry ſorts, and to nouriſh in the mountains the goats, the ſtags, and hinds? To nouriſh the crows and ravens, the men, and beaſts of divers kinds and forms? God gratifieth his creatures that acknowledge his

benefits; he is omnipotent and merciful. They who devoutly read the book of God, who make their prayers at the time appointed, and beſtow in pious works, ſecretly or publickly, part of the wealth that we have given them, have hope of a recompenſe that ſhall never periſh; God ſhall recompenſe and augment his graces upon them; he is merciful towards the good, and accepteth the acknowledgment of his graces. The book that we have ſent thee containeth the truth, it confirmeth the ancient ſcriptures, God knoweth and ſeeth all things. We have given the underſtanding of the Alcoran to ſuch as we have choſen among our creatures; there be ſome who have ill diſcharged what we have taught them; ſome have performed what was enjoined them, and others have taught it with affection and diligence through God's permiſſion. This is a great grace, they ſhall enter into the garden of *Eden*, where they ſhall remain eternally; they ſhall be adorned with collars of gold, enriched with precious ſtones, they ſhall be clothed with fine ſilk, and ſhall ſay, Praiſed be God, who hath delivered us from affliction, he is moſt merciful, and accepteth the thanks of his creatures; ſuch as through his ſpecial grace ſhall enjoy the houſe of eternity, ſhall be free from all pain, and the infidels ſhall be caſt headlong into the fire of hell. They ſhall not die in thoſe torments, and their torture ſhall never be aſſuaged; thus ſhall the wicked be chaſtiſed, they ſhall in vain implore ſuccour of God, and ſay, Lord deliver us from theſe pains, we will do better than we have done heretofore. I will no more prolong your life on earth, I have ſent you my prophets and apoſtles; they preached unto you my commandments, you would not

hear them, taſte now the pains of hell, which ye have merited. The wicked ſhall this day be deprived of protection. Certainly God knoweth whatſoever is in heaven and earth, he knoweth all that is in the hearts of men. He it is that hath made you to multiply on earth, impiety ſhall riſe againſt the impious, it ſhall render them abominable before God, and put them into the number of the damned. Say unto them, Have ye well conſidered the idols that ye have worſhipped? Tell me, What have they created on earth? Were they God's companions in the creation of the heavens? Hath God ſent to them a book, and reaſons, to authorize their impiety? Certainly the wicked inſtruct one another only in pride and arrogancy; God ſuſtaineth the heavens and the earth, he alone is able to ſuſtain them, he is gracious and merciful. The wicked ſwore to fight for the encreaſe of the faith, if there ſhould come to them a preacher to inſtruct them; and when he came, they augmented their wickedneſs, became proud in the earth, and conſpired againſt the true believers; their conſpiracy fell upon themſelves, and they can expect none other things than what were ordained againſt their predeceſſors, the law of God admitteth none alteration. Conſider they not what was the end of their predeceſſors? Who were more wealthy and powerful than they? Nothing is impoſſible to God, he knoweth all things, and is omnipotent. Should God puniſh the people when they offend him, he ſhould leave no living creature on the earth, he deferreth the chaſtiſement of the wicked until the time appointed; when their time ſhall be come, he will puniſh them according to their demerits, he ſeeth all.

CHAP. XXXVI.

Intitled, O MAN, *containing fourſcore and eight Verſes, written at* Mecca.

Reader, the Mahometans have intituled this chapter with two letters of the Arabique alphabet, i. s. The Bedaoi ſaith, that i ſignifieth ia, that is to ſay, *O particula vocativa*, and s is an abreviation, that ſignifieth *inſan*, [i. e.] man, and that the angel ſpeaking to Mahomet, began this chapter in this manner, O man! I ſwear by the Alcoran, &c. See *Teſſir*, *Kitab el tenair*.

IN the name of God, gracious and merciful. O man! I ſwear by the *Alcoran*, full of doctrine, that thou art a prophet, ſent to teach the people the right way. This book was ſent by the omnipotent and merciful, that thou mayeſt inſtruct men in that which was not taught their predeceſſors. Certainly, what was ſaid is true, *viz.* That the greateſt part of them is incredulous; we will put a chain upon their neck, and bind their hands to the very chin; they ſhall lift up the head to complain, but we will place before and behind them a great obſtacle, we will cover their ſight with darkneſs, and they ſhall not ſee a jot. Miſery is upon them; whether thou doſt reprove, or not reprove them, they ſhall not be converted. If thou preacheſt to them that believe in the *Alcoran*, and to ſuch as believe in what they have ſeen, proclaim to them a general pardon of their ſins, and a very great reward. I make the dead to ariſe again, and write exactly in a book the good and evil which men com-

mit. Relate to them the parable of thoſe of the city, whither thy Lord ſent his prophets; we ſent unto them two prophets, they ſlandered both of them; we ſuccoured them by a third; they all three ſaid to the inhabitants of this city, We are ſent from God to preach to you his commandments. They anſwered, Ye are but men like us, God hath not ſent us a ſign to make you known, ye are liars. They ſaid, Certainly God knoweth that he ſent us to you; we are obliged only to preach to you his commandments. They anſwered, Would ye make us infidels like yourſelves? If ye end not this diſcourſe, we will ſtone you, and make you ſuffer heavy torments. They ſaid, Be your evil with you, who hath heretofore ſo ill inſtructed you? Certainly you are wicked. Then a man came running from the utmoſt part of the city, who ſaid unto them, Oh people! obey the apoſtles of God, obey them that require no reward from you, for the pains which they take in teaching you, and who are in the right way. Wherefore ſhall not I worſhip him that created me, and before whom ye all ſhall be aſſembled to be judged? Will ye worſhip another beſide him? If it be his will to chaſtiſe me, your idols cannot ſave me; I ſhould be extremely erroneous, ſhould I believe in your gods; hear and underſtand what I ſay unto you. [Nevertheleſs they ſlew him] and ſaid unto him, Go, enter into paradiſe; he ſaid, in dying, Would to God this people knew the graces that his Divine Majeſty hath conferred on me, he placed me in the number of the bleſſed. After his death we did not ſend angels from heaven to chaſtiſe the wicked. I will ſend them but once to deſtroy them; they ſhall one day be dumb, for ſhame

that they have not followed the true believers, and of being mocked by thoſe that I ſent to preach unto them my commandments. Will they not conſider how much people we have deſtroyed in times paſt, who are not returned, and that ſhall be one day aſſembled before me to be judged? The earth, dry, dead, and barren, is a ſign of my omnipotency for the wicked; we made it revive, and became green again, and to bring forth fruits, with which they were ſatiate; we there created gardens, date-trees, and vines, we cauſed fountains to flow; they eat of the fruits which are not the works of their hands; will they not acknowledge the works of their Lord? Praiſe is due to him that created the male and the female of all plants that the earth produceth, who created man and woman, and many other things, of which they have no knowledge. It is a ſign of my omnipotency, to ſeparate the day from the night, and to make the ſun to run to his appointed place. We have appointed to the moon her ſigns, ſhe goeth and cometh always through her old way; the ſun neither haſteneth nor retardeth his courſe at any time, neither doth join himſelf by night to the moon; the night cometh not until the end of the day. And all, to wit, the moon, the ſun and the ſtars, exalt my glory in the heaven. It is a mark of my omnipotency, to have borne their fathers upon the waters in the ark, and to have given them veſſels like the ark to bear them; had it pleaſed me, I had cauſed them to be drowned, without ſuccour and ſalvation; I ſaved them through my ſpecial grace, until the time appointed. The wicked deſpiſe the ſigns of God's omnipotency, and ſcoffed when they were required to fear the

wrath of his Divine Majeſty, preſent, and to come, and that their iniquities ſhall be forgiven them. When it was ſaid unto them, Give alms of the wealth that God hath given you, they anſwered, Shall I give him to eat, to whom God ſhall give bread when it ſhall pleaſe him? They are in a very great error. They will enquire of you when the day of judgment ſhall be; and if ye believe it, tell them that they muſt expect but one ſole voice, that ſhall ſurprize them. They ſhall quarrel, they ſhall not be able to make their teſtament, neither return to ſee their parents; in the end, they ſhall go out of their ſepulchres, and preſent themſelves before God, when the trumpet ſhall ſound. Then ſhall they ſay, We are moſt miſerable to have departed from our graves, behold what God hath promiſed us! the prophets ſpake to us the truth, *viz.* That the world ought to expect but one voice. This day ſhall all men be aſſembled before their Lord, no injuſtice ſhall be done to any perſon, and every one ſhall be rewarded and chaſtiſed after his works. Such as go into paradiſe ſhall be in exceeding great repoſe, with all manner of contentment, they and their wives ſhall be ſafe from all evils, lying on delicious beds, they ſhall have all ſorts of fruits, and whatſoever they ſhall deſire; they ſhall be ſaluted on the behalf of the Lord, gracious and merciful. God ſhall ſay to the wicked at the day of judgment, Depart ye this day from the company of the good; did I not forbid you to worſhip the devil, your open enemy, but to worſhip me alone, and that it was the right way? Did I not tell you that the devil ſeduced a multitude of the people? Ye would not believe it, behold hell, that is prepared for you,

through your incredulity. I will ſhut their mouth their hand ſhall ſpeak, and their feet ſhall be witneſſes of their crimes. If we will, we can make the infidels blind, they ſhall find no way, they ſhall not be able to go or come, and ſhall be ſuccoured of none. Had it been our pleaſure, we could have transformed them in their houſes, and they had not been able to go forth; I will caſt their head againſt the ground, and will render them infamous, whoſe life I ſhall prolong, and they ſhall not know their errors. We have not made them to underſtand the myſteries of the *Alcoran*, but that was not neceſſary; it is but to preach to the living, who comprehend what is ſpoken to them; it is moſt true, that the wicked ſhall be puniſhed. See they not that we alone have created all the beaſts of the earth, over which they command? We have made them ſubject to them. Some ſerve them to ride on, and others for their nouriſhment; will they be ingrateful? Nevertheleſs they have worſhipped idols, they adored what could not deliver them from the pains of hell. Afflict not thyſelf at their diſcourſe, I know whatſoever they ſay, and all that they keep ſecret in their ſouls. Doth not man conſider that we created him of duſt? And that he is too arrogant? God hath taught us how he formed his creatures; nevertheleſs the wicked have ſaid, Who is he that can give life to bones that are rotten? Say unto them, He it is that created you at firſt, and that knoweth what he created; he maketh fire to come out of the green woods which ye burn, and created the heaven and the earth; cannot he create other creatures like unto you? Yes, without doubt, he createth what pleaſeth him, he knoweth all things; when

he willeth any thing, he ſaith, Be thou, and it is. Praiſed be him to whom all things appertain, and before whom you all ſhall return [to be judged.]

CHAP. XXXVII.

Intitled, ORDERS, *containing fourſcore Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by the orders of angels that worſhip God, and attend his commands, by them that hinder men to obey the devil, and by them that read and meditate on the *Alcoran*, that your God is one ſole God, Lord of the heaven, and the earth and of all that is between them, he is Lord of the weſt, and of the eaſt. We adorned the heaven and the earth with planets, and have kept them ſafe from the malice of the devils; they cannot hear what is ſpoken in the firmament; they are ſhamefully driven away on all ſides, and ſhall be eternally tormented; if they hear any thing ſpoken, they hear it greedily, and follow [it] ſpeedily, but the ſhining planet purſueth them, [and detecteth their malice.] The wicked have demanded if we created any thing more illuſtrious than they. Certainly we created them all of the duſt of the earth. Thou art amazed at their blaſphemies, they deride thy amazement, and ſhall never be converted. When they ſhall

ſee miracles, they ſhall ſcoff, and ſay, that it is but evident magick to believe that they ſhall die, and after, being earth, bones and duſt, they ſhall riſe again with their fathers and predeceſſors. Say unto them, that they ſhall riſe again, and that they are ſeduced from the right way; that the world ſhall be but once deſtroyed, and they ſhall ſee what will befal them at the day of judgment. They ſhall that day ſay, They are wretched, and the angel ſhall ſay unto them, Behold the day of judgment, behold the day that the godly ſhall be ſeparated from the wicked; behold the day which ye would not believe. It ſhall be ſaid to the angels, Gather them together, aſſemble their wives, and their idols, put them into the way of hell, and ſtay them to give account of their deportments, and why their idols do not ſuccour them. Certainly they ſhall deſire to be in the number of them that have obeyed God's commandments. They ſhall quarrel among them, and ſhall ſay, It is you that have ſeduced us from the right way, through your oaths; ye ſwore that ye followed the law of God, and obſerved his commandments. They ſhall anſwer on the contrary, We have no power over you, you yourſelves were in manifeſt error, the word of God ſhall be accompliſhed againſt us, and we ſhall for company ſuffer the torments of hell; if we ſeduced you, we were likewiſe ſeduced, and we ſhall this day be your companions in puniſhment. That day ſhall the wicked be in this manner afflicted; they become inſolent on earth, when it is told them there is but one God, and ſay, Shall we abandon our gods for a fooliſh lying poet? On the contrary, he teacheth you the truth, as did the prophets that were before him;

ye ſhall be chaſtiſed, and treated according to your demerits. Such as ſhall obey God's commandments ſhall have a place of ſafety wherein to reſt, with all ſorts of fruits, in pleaſant gardens, ſitting orderly on delicious beds, with glaſſes full of a drink, pleaſing to the taſte, which ſhall not make them drunk. Their wives, white as freſh eggs, ſhall not caſt an eye upon any but upon them; they ſhall talk together, and one among them ſhall ſay, I had on earth a companion, who aſked me if I believed in the reſurrection; and if after being reduced to earth, bones, and duſt, we ſhall riſe again? Come with me, let us go ſee what he doth; we ſhall ſee him in the bottom of hell, and ſay unto him, By God, it wanted little but that thou hadſt ſeduced me; without the grace of God I had been damned, as thou art, we are not in the number of the dead, we ſhall not ſuffer any pain; on the contrary, we are in exceeding great happineſs. Thus are the righteous rewarded; who are the more happy, they who are in our felicity, or ſuch as are near to *Zacon*, the tree of hell? This tree cometh out of the bottom of hell, it riſeth high, and the branches themſelves reſemble the heads of devils; the damned ſhall eat of the fruit thereof, they ſhall drink boiling water, and hell ſhall be the place of their habitation; their fathers were infidels, they followed their footſteps, and the way of them that were ſeduced before them. We ſent unto them preachers, whom they refuſed to hear; but conſider what is the end of the righteous, and that of the wicked. We ſaved *Noah*, and gave grace to ſuch as obeyed him; we delivered him with his family from a great danger, and perpetuated his progeny; he

ſhall be praiſed of all them that ſhall come after him, becauſe we gave him our bleſſing. Thus do I recompenſe the righteous, he was in the number of them that obeyed my commandments; we ſaved him, and them that followed him, and drowned the infidels. Remember *Abraham*, God gave him a heart free from impiety and malice; he ſaid to his father and his people, Wherefore worſhip ye falſe gods inſtead of the true God? Think ye to eſcape the puniſhment of your crimes? Then he had a viſion in heaven, and ſaid, I am ſick of your idolatry, they departed from him with purpoſe to be converted, and empty the temples of idols of their treaſures; he ſaid to the idols, Wherefore eat ye not the ſacrifices that are before you? Wherefore ſpeak ye not? And gave them a great blow with his right hand. The people came together with wrath, becauſe he had ſtricken their gods; he ſaid unto them, Will ye worſhip the works of your hands? Know ye not that it is God that created you? Then they ſaid among them, Let us build a great pile, and put fire to it, and caſt *Abraham* into the fire; they conſpired againſt him, but we rendered them aſhamed and confounded. *Abraham* ſaid unto them, I go towards my Lord, he ſhall guide me into the way of ſalvation. Lord, give me a ſon that may be in the number of the righteous; we declared to him that he ſhould have a ſon, exceeding wiſe, when he arrived to years of diſcretion. He ſaid unto him, My ſon, I dreamed this night that I muſt ſacrifice thee, what wilt thou that I do? He replied, My father, do what is commanded you, ye ſhall find me full of patience. When his father laid him on the ground, and put the

knife nigh unto his throat, we ſaid unto him, O *Abraham!* it is enough, thou haſt ſatisfied thy dream. Thus do I treat the righteous, thus were we wont to prove them. We redeemed his ſon with a fair ram; he ſhall be praiſed to poſterity, and thoſe that ſhall come after him, ſhall bleſs his memory. Thus do I reward the righteous, he was in the number of them that obey my commandments. We declared to him that he ſhould have a ſon called *Iſaac*, from whom ſhould iſſue many believers and unbelievers. Certainly we gave our grace to *Moſes* and *Aaron*; we delivered them with their followers from an evident peril, we protected them, and they were in the number of the victorious; we gave them the book full of light, and conducted them into the right way; they ſhall be praiſed in ages to come, and poſterity ſhall bleſs their memory. Thus do I recompenſe the righteous, they were in the number of them that obeyed my commandments. *Elias* is in the number of my prophets and apoſtles; he ſaid unto the people, Wherefore fear ye not God? Wherefore worſhip ye the idol *Balam*, and forſake the creator of the world? God is your Lord, and the Lord of your predeceſſors; they traduced him, and were condemned to the fire of hell, except ſuch among them as obeyed my commandments. We left his memory happy to poſterity; thus I reward the righteous; he was in the number of them that obeyed my commandments. *Lot* was in the number of my prophets and apoſtles. Remember thou, how we delivered him and his family from evident peril, except his wife, who remained among them that were chaſtiſed; having ſaved him, we deſtroyed the wicked; they

ſaw in the morning the footſteps of the ruin that befell them the night before. Will ye not underſtand this miracle? *Jonas* was in the number of the prophets. Remember thou, that he fled in a ſhip, and was the cauſe of evil to the ſailors, he was ſwallowed of a whale; had he not repented of his fault, he ſhould have continued in the belly of that fiſh until the day of judgment. We caſt him on the ſhore extremely feeble, we covered him with leaves of filbert, and ſent him to preach to more than an hundred thouſand perſons, that we reconverted, whoſe deceaſe we deferred until the time appointed. The infidels have demanded if thy Lord hath daughters, as they have ſons? Did we create the angels male and female in their preſence? They lie, when they ſay, That God hath a ſon; hath he deſired to have daughters rather than ſons? How can you thus blaſpheme? Conſider ye not that he is God alone, without children? Have ye any reaſon or authority to ſpeak in this manner? Bring your arguments, produce your reaſon, if ye are true. The infidels have ſaid, That the angels were of the lineage of God, but the angels well know that the infidels ſhall be damned, becauſe of their blaſphemies. Praiſed be God, he hath neither ſon nor daughter, other than the righteous that worſhip him, and obey his commandments. You, with your idols, cannot eſcape the puniſhment of your ſins, ye ſhall be condemned to the fire of hell. There is none among the angels that knoweth not his place, and his order in paradiſe, to praiſe and worſhip his Divine Majeſty. If the infidels ſay, We obſerve the religion of our predeceſſors, we are in the right way; ſay unto them, That if they believe not in

the Alcoran, they ſhall in fine know their incredulity. We have promiſed protection to believers and prophets, they ſhall be protected and victorious; depart for a time from the wicked, conſider how God puniſheth them, they ſhall feel the puniſhment of their impiety; will they caſt themſelves headlong into the torments of hell? Aſſuredly they will be aſtoniſhed when they ſhall feel them; depart from their company, and conſider that they ſhall not be able to eſcape the puniſhment of their crimes. Praiſe thy Lord, the Lord of power and greatneſs, above the wicked; ſalvation be to the prophets, and eternal praiſe to the God of the univerſe.

CHAP. XXXVIII.

Intitled, TRUTH, *containing fourſcore and eight Verſes, written at* Mecca.

Reader, Mahomet intituled this chapter with the letter named in the Arabique alphabet, Sſad, which ſignifieth in this place, Sſidk, that is to ſay, Truth. See the Gloſs of Gelaldin, Kitab el tenoir. They have intituled it the chapter of Truth.

IN the name of God, gracious and merciful. I ſwear by the Alcoran, that this book teacheth the way of ſalvation; nevertheleſs, the infidels reſiſt the faith, and are among themſelves of a different opinion. How many have we deſtroyed in times paſt, that were like unto them? They cried, and required ſuccours, but they were no longer to be ſuccoured. The infidels

wonder that a man like themſelves ſhould be ſent to inſtruct them. They ſay, That he is a magician, and a liar, to preach one ſole God. It is a ſtrange thing! Their doctors forſook their aſſemblies, they went to preach through the city, and ſaid, Perſiſt to adore your gods; we abjure the belief of the unity of God, the laſt ſect did not preach it; it is an evident lie. Was *Mahomet* choſen among us to receive alone the Alcoran deſcended from heaven? Certainly they doubt the Alcoran; they ſhall know the truth, when they ſhall be in the fire of hell. Have they in their power the treaſures of the mercy of thy Lord, omnipotent and bountiful? Poſſeſs they the kingdom of the heavens and earth, and whatſoever is betwixt them? If it be ſo, let them aſcend into heaven with their forces; aſſuredly, they ſhall be ſhamefully beaten in all places. The wicked heretofore defamed *Noah*, *Aad*, *Pharaoh*, the maker of *Charmes* and *Temod*, the inhabitants of the city of *Lot*, thoſe that dwelt in the foreſt, and their companions, traduced the prophets, and were puniſhed after their demerits; nevertheleſs the infidels conſider not that they ſhall be chaſtiſed, when the trumpet ſhall ſound at the day of judgment, and that they ſhall no more return on earth to be converted. They ſay in ſcorn, Lord give us to ſee the book of the accompt of our ſins, before the day of judgment. Perſevere and be patient, be not troubled at their diſcourſe, and call to mind our ſervant *David*, ſtout and zealous in my law; the mountains and the birds praiſed me with him; they aſſembled in his preſence, and obeyed him; we gave force to his reign, and endued him with knowledge and eloquence. Haſt thou learnt *Da-*

vid's quarrel, when they hindered him to enter into the temple? And how he feared his enemies? When they entered towards him, they ſaid unto him, Be not afraid, we have a diſpute among us, judge our difference with equity, and teach us the right way. This man is my brother, he hath fourſcore and nineteen ſheep. I had but one, which he hath raviſhed from me, becauſe he was ſtronger than I. *David* ſaid, He hath done thee wrong, art thou troubled for one ewe? The greateſt part of men aroſe againſt their neighbour, except ſuch as believe in the law of God, and obſerve his commandments, which are few in number. Then *David* knew that we had tried him, he implored pardon of his ſin, he humbled himſelf, worſhipped us, and was converted. We gave him pardon of his fault, we drew him near unto us, and lodged him in a place of content. I ſaid unto him, O *David!* we have eſtabliſhed thee on earth, to determine the differences that ſhall ariſe among the people; follow not thine own appetite, it will ſeduce thee from the way of ſalvation. Such as ſhall err from my law, ſhall ſuffer grievous pains at the day of judgment. We have not in vain created the heaven, and the earth, as the wicked affirm; miſery ſhall befall them, they ſhall be caſt headlong and burnt in the fire of hell. Shall I alike treat the believers and unbelievers? The righteous and the wicked? This book! we have ſent it to thee, and bleſſed it, to the end the people may meditate the myſteries thereof, and the wiſe reap advantage for their ſalvation. We gave *Solomon* to our ſervant *David*, he was extremely zealous in our ſervice. Remember that horſes, ready and vigorous, were preſented to him about

evening; that he forgot to make his prayer at the hour of veſpers; and ſaid, What! have I preferred the love of the wealth of the earth, to the remembrance of God, even until the ſun ſet? He cauſed them to be led back again, and ſacrificed ſome of them (for expiation of his fault.) He cauſed their legs and necks to be cut off. We tried *Solomon*, we cauſed a ſuppoſitious perſon to ſit on his throne, and afterwards reſtored him to his dominions. He ſaid, Lord, give me thy mercy, give me ſo happy a reign, that the like hath not been ſeen; thou art liberal towards thy creatures. We made ſubject to him the winds, which blowed at his command, where it pleaſed him. We made the devils ſubject to him; ſome built his palaces, others dived into the ſeas to bring him pearls, and others were bound and chained to attend his commands; he retained and diſmiſſed whom he liſted, without rendering an accompt. We drew him near unto us, and lodged him in a place of content. Remember our ſervant *Job*, that he prayed to his Lord, and ſaid, That the devil had heaped miſery and affliction upon him. It was ſaid unto him, Strike the earth with thy foot; thou ſhalt ſee water ſpring forth to waſh thee and to drink. We reſtored to him his children, and his riches, through our ſpecial grace, to be an example to poſterity. It was ſaid unto him, when his wife would have made him to murmur, Take rods in thine hand, ſtrike thy wife, and ſwerve not from what thou haſt promiſed. We found him patient, and zealous in obedience to our commandments. Remember our ſervants *Abraham*, *Iſaac*, *Jacob*, affectionate and zealous in our law; we ſaved, and choſe them among the righteous. Such as have

my fear before their eyes, ſhall enjoy the delights of the garden of *Eden;* where they ſhall repoſe upon moſt glorious beds; they ſhall there have all ſorts of fruits, and delicious drink; and their wives ſhall not look on any but on them. Behold what is promiſed to them at the day of judgment, and theſe pleaſures ſhall never end. The wicked and infidels ſhall be precipitated into the fire of hell, they ſhall drink boiling water in abundance, and water extremely cold, full of all manner of noiſome ſmells; they ſhall be precipitated into the flames, and ſhall ſay to them that have obeyed them upon earth, May ye be perpetually tormented, you have ſeduced and miſled us. On the contrary, may yourſelves be tormented, you have been the cauſe of our miſery, and ſhall be damned with us. Then ſhall they ſay, Lord encreaſe the puniſhment of him that is the cauſe of our miſery. Shall we not be able to ſee them whom we believed on earth to be infidels, and whom we derided? Cannot our eyes ſee? Thus ſhall the damned quarrel. Say (to the people) I am ſent only to preach unto you the unity of God, the omnipotent creator of heaven and earth, and of all that is between them. Behold the beſt ſermon that I can make unto you; nevertheleſs you deſpiſe it. I know not what happened in heaven when the angels quarrelled. God hath inſpired it into me, and I am ſent but to inſtruct you, and to preach publicly the pains of hell. Remember thou that God ſaid to his angels, I will create man of the mire of the earth; when I have formed him, I will breathe againſt him, and inſpire my ſpirit into his body; proſtrate yourſelves before him with humility. The angels there proſtrated them-

ſelves, except the devil; he was proud, and already in the number of the wicked. Thy Lord ſaid unto him, Wherefore doſt thou not humble thyſelf before the work of my hands? Thou art in the number of the proud. He replied, I am better than man, thou haſt made me of fire, and haſt created him of the duſt of the earth. Then thy Lord ſaid unto him, Get thee hence, thou ſhalt be chaſtiſed on all ſides, and my curſe be upon thee until the day of judgment. He anſwered, Lord, defer my puniſhment until the day of the reſurrection; he ſaid, I will defer it until the day appointed. He replied, Through thy permiſſion I will tempt all the world, except ſuch as ſhall be zealous in thy law, and ſhall obey thy commandments. He ſaid, I tell thee true, I tell thee true, I will fill hell with thee, and thoſe that ſhall follow thee. Say unto the people, I require of you no recompenſe for my inſtructions, I am not importunate. Certainly this book is ſent only to inſtruct men, you ſhall one day know the truth of what it containeth.

CHAP. XXXIX.

Intitled, TROOPS, *containing ſeventy-five Verſes, written at* Mecca.

IN the name of God, gracious and merciful. This book was ſent by God, the omnipotent and wiſe. We ſent it to thee, the contents thereof are moſt true. Worſhip one God alone, and obey

his commandments; faith proceedeth from him alone. Such as worſhip any other but him, worſhip idols. They have ſaid, We would not invoke our idols, had they not power to draw us near to God. Certainly God ſhall judge one day the difference that is between the believers, and unbelievers; he guideth not him that is a liar and impious. If he would have a ſon, he would make choice of one of his creatures, that ſhould be pleaſing to him. Praised be God, there is but one God, always victorious he created the heavens and the earth with proportion; he maketh the night to enter into the day, and the day into the night; he created the ſun and the moon, which perform their courſe in heaven until the day appointed, he is omnipotent and merciful. He hath created all of you of one ſole man, of whom he created his wife; he hath given you clean beaſts, male and female; he formed you in the wombs of your mothers, form upon form. He brought you out of three *obſcurities, he alone is your God, and your Lord, the kingdom of the world appertaineth to him, there is no God but he. How can the infidel depart from his ſervice? If ye will not worſhip him, he hath nothing to do with you, he deſireth not that his creatures ſhould be impious; his will is that they praiſe him; this is his pleaſure, and none ſhall bear the burden of his neighbour; ye all ſhall be aſſembled before him, he will ſhew ye what you have done, he knoweth what is in the hearts of men. When man is touched with any affliction, he invoketh God, and turneth; and when he is

* The obſcurity of the mother's belly, her womb, and the ſkin that infolds you in the womb. *See* Gelaldin.

in prosperity, he forgetteth his vows; he hath said that God hath a companion equal to him, and erreth from the way of his law. Say unto him, Thou shalt be a while tolerated, in the end thou shalt be cast headlong into the fire of hell; and he that shall pray to God day and night, erect, prostrate, or on the knee, with fear of the torments of hell, shall enjoy the mercy of his Divine Majesty. Are such as labour, to be compared to them that are idle? They that have judgment will understand this discourse. Say unto them, Oh ye people that believe in your Lord! have his fear before your eyes; such as shall do good works in this world, shall enjoy abundantly the riches of the earth, God will innumerably reward them that persevere in obedience to his commandments. Say unto them, I am commanded to worship one God, to profess his unity, and to be obedient to him. Say unto them, I apprehend the day of judgment, if I disobey God my Lord. Say unto them, I will worship but one God, worship ye others, whom ye will. Such as shall despise the law of God, shall lose their souls, and families, at the day of judgment. These are two great losses, and most certainly they will be involved in eternal fire. Thus God preached to true believers. O my creature! speak unto them that have my fear before their eyes, that they adore not idols, and that if they turn to their Lord, they shall enjoy the delights of paradise. Proclaim to them that hear my word, and obey my commandments, that they are in the right way, and well advised; canst thou deliver from the fire of hell him that shall be condemned? Certainly such as obey God, shall enjoy the pleasures of paradise, wherein flow many

rivers, and there ſhall they dwell eternally. This is the promiſe of God, he ſwerveth not from what he promiſeth. Seeſt thou not that God ſendeth rain from heaven, and maketh the rivers to run upon the earth, he cauſeth plants to ſpring forth, and herbs of divers colours; thou ſeeſt them become yellow, and then altogether dry; this is a ſign of his omnipotency. Hath not he to whom God hath given the light of faith, received a great grace from his Divine Majeſty? Miſery is upon them that have an heart hardened, and forget his law; they are manifeſtly ſeduced; he hath ſent an excellent book for the inſtruction of men, his precepts are alike in purity, and without contradiction. They that fear God, tremble when they hear mention of this book, and find their reſt in the word of his Divine Majeſty. This book is the guide of the righteous, God by it guideth whom pleaſeth him. He whom God ſhall ſeduce, ſhall find none to guide him; he ſhall be precipitated into the fire of hell at the day of judgment. It ſhall be ſaid that day to the wicked, Taſte the torments that ye have merited; their predeceſſors defamed the prophets, and were puniſhed when they leaſt thought of it; God rendered them ignominious in this world, and they ſhall feel in the other, torments much more grievous, and they know it not. We have taught in this book what is neceſſary for the ſalvation of the people, peradventure they will learn it; it is in the *Arabick* tongue, without falſhood and contradiction, perhaps the people will fly from impiety. God teacheth you a parable. Two men are aſſociates in their traffick the one is wicked, the other an honeſt man, are they alike? Praiſe is due to one ſole God; the

greateſt part of the infidels underſtand it not. Thou ſhalt die, all men ſhall die, and ye ſhall be aſſembled at the day of judgment, when ye ſhall diſpute together. Who is more unjuſt, than he that blaſphemeth againſt God, and againſt the known truth? Shall not the wicked be damned? Such as ſhall believe the prophet, and fly impiety, ſhall obtain from God what they deſire; ſuch is the recompenſe of the righteous, God ſhall pardon their ſins, and reward them for their good works. Doth not he protect his ſervant? They will terrify thee with the idols which they adore; but he whom God ſhall miſlead, ſhall find none able to guide him, and none ſhall be able to ſeduce him whom he ſhall guide; is not he the omnipotent and revenging? If thou aſk of the infidels, who created heaven and earth? They will ſay it is God. Say unto them, Have ye therefore conſidered the idols which ye adore, can they exempt you from the wrath of God, when it ſhall be his pleaſure to chaſtiſe you? Shall they be able to hinder his grace, when it ſhall be his will to pardon you? Say unto them, My refuge is God, I am reſigned to his will, the wiſe truſt in his Divine Majeſty. Say unto them, Oh people! do as you underſtand him. I will do as I underſtand him; ye ſhall know in the end, that whoſoever ſhall be condemned, ſhall be aſhamed, and be precipitated into eternal torments. We have ſent unto thee the moſt true book, to inſtruct the people. He that ſhall follow the right way, ſhall meet with nothing but good; and he that ſhall go aſtray, ſhall meet with nothing but evil; thou art not the guardian of the wicked. God cauſeth men to die when the hour of their death is arrived; he deferreth the death of ma-

ny during their ſleep, and remitteth that of others to the time appointed, this is a ſign of his omnipotency, to ſuch as conſider it. Will ye worſhip any but God? Say unto them, How ſhall your idols be able to intercede for you, ſince they want power? Know you not this? Say unto them, We ought to invoke one God alone, king of the heaven and earth; you all ſhall one day be aſſembled before him to be judged. The infidels tremble with fear, when they hear mention of one ſole God; and rejoice, when they hear ſpeak of their idols. Say unto them, God is the creator of the heavens and the earth, he knoweth the paſt, preſent and future; (Lord!) thou ſhalt one day judge the differences of thy creatures. Should the infidels poſſeſs all the riches of the earth, and yet as much more, they would not be able to eſcape the fire of hell at the day of judgment; they ſhall be puniſhed more grievouſly than they imagine, their ſins ſhall be ſet before them, and they ſhall feel the rigours of the torments which they deſpiſe. Man calleth upon us when he is in affliction; and when we give him our grace, he ſaith, He meriteth it; on the contrary, this is to prove him, but moſt of them are ignorant of it; their predeceſſors ſpake as they. The good that they have done, hath profited them nothing, and the miſery that they have merited is fallen upon them; they ſhall not eſcape the puniſhment of their crimes. Know they not that God giveth and taketh away wealth from whom pleaſeth him? This is a ſign of his omnipotency for the righteous. Say unto them, Oh people! they who have offended God, ought not to deſpair of his grace, he is gracious and merciful; be ye converted, and recommend

yourſelves to his will before ye be condemned, otherwiſe ye ſhall remain without protection. Follow the inſtruction that God hath ſent to you, before ye be chaſtiſed, the puniſhment of your crimes ſhall ſurprize you, ye know not the time. The wicked ſhall be afflicted, for that they have not obeyed God's commandments; they ſhall know their damnation, and the ſin that they have committed, in ſcorning the true believers. They ſhall ſay, Had God guided me into the right way, I had had his fear before mine eyes. When they ſhall ſee hell, they ſhall ſay, Could I return into the world, I would be in the number of the righteous; on the contrary, my commandments were taught you, but ye became proud, and deſpiſed them. Thou ſhalt ſee that day how the viſages of infidels ſhall be blackened. Is there not a place in hell prepared for the proud? God loveth, and putteth into a place of felicity them that fear him, they ſhall not be touched, either with diſpleaſure or affliction? God hath created all things, and diſpoſeth all at his pleaſure; he hath in his power the keys of heaven and earth, ſuch as diſobey him are damned. Say unto them, Oh ignorant [men] will ye enjoin me to worſhip another god, beſides God? It hath been preached to you, and your predeceſſors, that all your good works ſhall be unprofitable, if ye adore many gods, and that you ſhall be in the number of the damned. There is but one God, worſhip him, and be mindful of his graces. The infidels have not praiſed God as he ought to be praiſed, they have no knowledge of his power; he ſhall make the earth to tremble, and gather together the heavens by the ſtrength of his right hand at the day of judgment; praiſ-

ed be God, he hath no companion. When the trumpet ſhall ſound the firſt time, he ſhall cauſe to die, whom he will have to die in the heavens and earth; the ſecond time all the world ſhall riſe again and attend his commandments; the earth ſhall be full of the light of the Lord thereof. He ſhall bring his book, wherein ſhall be written what the prophets and martyrs have taught, he ſhall judge the world with equity, and ſhall not do injuſtice to any; every one ſhall be rewarded and chaſtiſed for his works, he knoweth all that they have done, he ſhall ſend the infidels into the fire of hell, in troops. When they ſhall be arrived at the gate, it ſhall open before their eyes; it ſhall be ſaid unto them, Behold hell, which ye have merited. Were there not prophets and apoſtles, to teach you the commandments of God, and to preach unto you on earth the coming of this rigorous day? They ſhall ſay, Yes, but the word of God ſhall be accompliſhed againſt the wicked. It ſhall be ſaid unto them, Go, enter into hell, ye ſhall abide there eternally, it is the habitation of the proud. Such as ſhall have the fear of God before their eyes, ſhall be conducted in troops to the gate of paradiſe, the gate ſhall open before their eyes; it ſhall be ſaid unto them, Behold what ye have gained, the peace of God is with you, ye have not been ignorant, enter into paradiſe, ye ſhall dwell therein eternally. They ſhall ſay, Praiſed be God, for that we believed in his law; and becauſe we are heirs of his grace, we will go into paradiſe, into what place ſhall ſeem good to us, God giveth his bleſſing to the righteous. Thou ſhalt ſee the angels about the throne of thy Lord, who ſhall praiſe

and exalt his glory ; they ſhall ſay, God hath judged his creatures with equity, praiſe is due to the Lord of the univerſe.

CHAP. XL.

Intitled, *The* TRUE BELIEVER, *containing eighty-five Verſes, written at* Mecca.

Reader, Gelaldin entituleth this chapter, Of the Pitiful.

IN the name of God, gracious and merciful. God is prudent and wiſe. This book is ſent by the omnipotent, who knoweth all things, who pardoneth ſins, and accepteth the converſion of his creatures ; he is ſevere in his chaſtiſements, and indulgent to his people, there is no God but he, and all the world ſhall one day be aſſembled before his Divine Majeſty [to be judged.] No man diſputeth againſt the precepts of the *Alcoran*, but the wicked ; be not thou diſcontented if they live on earth with ſome felicity ; the people of *Noah's* time contemned his inſtructions, their poſterity did like them, and every nation hath conſpired the death of them whom God ſent to inſtruct them ; they diſputed to obſcure the truth through their lies, but they were puniſhed ; and after what manner ? So is the word of God accompliſhed againſt the wicked, they all ſhall be damned. The angels that are about the throne of God, and thoſe that hear him, praiſe and exalt his Divine Majeſty ; they believe in his

unity, and beg pardon for the true believers. Lord, thy mercy extendeth through the whole world, nothing is hid from thee, either in heaven or earth; pardon their ſins that convert, and embrace thy holy law, deliver them from the fire of hell, open to them the gate of the gardens of *Eden*, which thou haſt prepared for them, their fathers, wives, and children, and them of their lineage that ſhall do good works; thou art omnipotent and wiſe. Depart from ſin, he that ſhall depart [from it] ſhall reſent the effect of God's mercy at the day of judgment, and ſhall enjoy eternal felicity; the infidels ſhall be hated of God, his hatred is infinitely more dangerous than yours. Will ye be infidels after being called to the obſervation of the law of ſalvation? They ſaid, Lord, wilt thou cauſe us to die twice? And ſhall we twice riſe again? But they ſhall ſay at the day of judgment, Lord, we confeſs we have offended thee, we acknowledge our ſin, in having renounced the belief of thine unity. Shall we never go out of hell, to obſerve thy law, and follow the way of ſalvation? No, ye ſhall ſuffer in the fire of hell, becauſe that ye have believed them that adored idols, and becauſe ye have ſaid, that God hath companions equal to him. All things obey one ſole God omnipotent, he it is that made you to ſee his miracles, and ſendeth you the riches of heaven and earth; none conſider it, but ſuch as are converted. Pray to God, and obſerve his law, although it be againſt the will of the wicked; he elevateth his creatures to what degree he liſteth, he hath created his throne, and ſent his inſpirations to whom he ſeeth good, to preach the day of judgment; that day ſhall the people come out of their monu-

ments, and none ſhall be able to hide himſelf from his Divine Majeſty. Who ſhall command that day? It ſhall be God alone, victorious; that day ſhall he recompenſe every one after his works without injuſtice, he is exact to make account. If thou preach to the wicked the day of judgment, their heart will lift them up, and they ſhall be full of affliction, their prayers ſhall not be heard, and none ſhall intercede for them. God knoweth them that have eyes of treachery, and ſeeth all that is in the hearts of men, he judgeth of every thing with truth; the idols which they worſhip are without power, God alone underſtandeth all things, and is omnipotent. Conſider they not what was the end of their predeceſſors? Who were more powerful, and more wealthy than they? God ſurprized them in their ſins, there was none of power to ſave them; for that they deſpiſed the prophets of his Divine Majeſty, they contemned his law, and were impious; but he ſeverely chaſtiſed them, he is omnipotent, and moſt ſevere. We ſent *Moſes* with miracles, with reaſons clear and intelligible to *Pharaoh*, to *Haman*, and *Charon;* they ſaid that *Moſes* was a ſorcerer, and a liar; and when he preached to them the truth on our behalf, they ſaid, Kill him, with all thoſe that believe him, and make their wives infamous; but their conſpiracy was but impiety. *Pharaoh* ſaid, Hinder me not to kill *Moſes*, let him invoke his God to ſave him; I fear that he may alter your law, and introduce ſome diſorder in the land. *Moſes* ſaid, God, mine and your Lord, ſhall defend me from the malice of the proud, that believe not the day of judgment. Then a man of the domeſticks of *Pharaoh*, that ſecretly profeſ-

ſed the true law, ſaid, Will ye ſlay a man that declareth that God is his Lord, and that hath made you to ſee miracles? If he be a liar, his lie ſhall be againſt him; but if he ſpeak the truth, ſomething of what he hath preached ſhall befall you. God guideth neither the wicked nor liars. Oh people! you this day command on earth with ſplendor; who ſhall defend us from the wrath of God, if it fall upon us? *Pharaoh* ſaid, I ſpeak nothing to you, but what I have told you heretofore, and I will guide you all into the right way; he of his domeſticks, that ſecretly profeſſed the true law, ſaid, Oh people! I fear leſt ye be chaſtiſed, as have been your predeceſſors, as were the people of *Noah*, *Aad*, *Temod*, and thoſe that were after them. God will not do injuſtice to men, I fear for you the day of judgment, a day, when ye ſhall riſe again with terror, to render account of your actions; he whom God ſhall ſeduce ſhall find none to guide him. Certainly *Joſeph* came heretofore with inſtructions, clear and intelligible. Nevertheleſs ye doubted, even until his death, and ſaid, that after him God ſhall not ſend a prophet like unto him; thus doth God ſeduce the wicked that doubt of his law. He hateth ſuch as diſpute without reaſon, they are abhorred of them that believe in his Divine Majeſty, thus God hardeneth the heart of the proud, and tyrants. *Pharaoh* ſaid to *Haman**, build me an high palace, peradventure I ſhall arrive at the heavens, and as high as the God of *Moſes*, I believe him to be a liar. Thus *Pharaoh* delighted in his wicked actions, he erred from the right way, and his conſpiracy was

* Haman was Pharaoh's lieutenant general.

but his deſtruction. He of his family that was a true believer, ſaid, O people! follow me, I will guide you into the right way, the riches of the earth paſs away lightly, and the riches of heaven are eternal; he that doth evil ſhall find evil; who doth good, man or woman, believing in God, ſhall enter into paradiſe, where he ſhall be enriched abundantly with all manner of riches. Wherefore invite you me to precipitate myſelf into the fire of hell, ſince I exhort you to your ſalvation? Ye invite me to be wicked, and to believe that God hath companions, and I know it is not ſo; I call you to the omnipotent and merciful [God,] doubtleſs I will not worſhip your idols, they cannot hear you, either in this world, or in the other; we all ſhall be one day aſſembled before God, who will condemn infidels to the fire of hell. Conſider hereafter what to you I have preached; I am reſigned to the will of God, he beholdeth all the actions of his creatures; he ſhall chaſtiſe them for the evil that they ſhall commit, and for their wicked deſigns. He ſent his puniſhment upon the lineage of *Pharaoh*, they deſerved to be precipitated into the fire of hell, they ſhall burn evening and morning. It ſhall be ſaid to them at the day of judgment, Oh people of *Pharaoh!* go, enter into the fire of hell. The infidels ſhall quarrel in hell; the poor ſhall ſay unto the rich, We followed you, are ye able this day to deliver us from eternal flames? They ſhall anſwer, We all are damned with you, God is a moſt juſt judge. The damned ſhall ſay to the miniſters of hell, Pray to your Lord, that he may aſſuage theſe torments for one day; they ſhall anſwer, Had ye not on earth the prophets and apoſtles of God to inſtruct you? They

ſhall ſay, Yes. Pray therefore to God yourſelves; the wicked love nothing but impiety. I will protect on earth my prophets, and them that obſerve my law, and particularly at the day of judgment; that day the wicked ſhall have no excuſe that ſhall advantage them, my curſe ſhall fall upon them and they all ſhall be damned. We taught *Moſes* the way of ſalvation, and made the children of *Iſrael* heirs of his inſtructions, to inſtruct them that ſhall underſtand them. Perſevere and be patient, the promiſe of God is infallible; implore pardon of thy ſins, and exalt the praiſe of thy Lord evening and morning. They that diſpute againſt the commandments of God are without reaſon, and have nought in their ſouls but pride and ignorance. Implore ſuccour of God, he underſtandeth and ſeeth all things. The creation of the heavens, and of the earth, is greater than the creation of men, but the greateſt part of men know it not; the blind is not like to him that ſeeth clearly; he that doth good, is not like to him that doth evil, neither is obſcurity ſuch as the light, but few men conſider it. Doubtleſs the day of judgment ſhall come, nevertheleſs the greateſt part of men will not believe it. Your Lord hath ſaid, Call upon me, I will hear you; ſuch as ſhall reſiſt my law, ſhall go into hell, and be eternally ſeduced. God hath created the night for repoſe, and the day for travel, he is bountiful towards his creatures, but the greateſt part of the people are ingrateful; God is your Lord, creator of all things, there is no God but he. How can the wicked blaſpheme? So do they blaſpheme that are ingrateful for the graces of God; he hath eſtabliſhed you on earth, he hath covered you with the heavens, he hath formed you, en-

riched you; he is your God, your Lord. Bleſſed be God, Lord of the univerſe, he it is that giveth and depriveth you of life, there is no God but he, be obedient to him, and obſerve his law; praiſed be God, Lord of the univerſe, who hath created you of mire. Say unto the infidels, I am forbidden to worſhip the idols that ye adore; God hath taught me his unity, I have received command to worſhip none but the Lord of the univerſe. He created you of duſt and mire, and congealed blood; he cauſed you to be born little infants, he maketh you to arrive at the age of diſcretion, to virility, and old age; many die before that age, and all attain to the time of their deſtiny; peradventure ye ſhall underſtand his unity. He it is that maketh you to live and to die, and when he willeth any thing, he ſaith, Be thou, and it is. See ye not, that they that diſpute againſt his commandments, depart from his law? Such as reject our commandments, and what we enjoined our prophets to preach to men, ſhall find their errors, when they ſhall ſee chains on their necks, and fetters on their feet; they ſhall be dragged and burned in hell. Then ſhall it be ſaid unto them, Where are thoſe idols that ye adored upon earth? They ſhall anſwer, they are departed from us, certainly they are without power; thus God ſeduceth infidels to their confuſion. It ſhall be ſaid unto them, Theſe pains befall you, for that ye were proud and inſolent without reaſon; enter within the gates of hell, which is the habitation of the proud, ye ſhall dwell there eternally. Be patient and perſevere, the word of God is infallible; I will make thee to ſee a part of what I have promiſed to men, I will cauſe thee to die, and thou ſhalt behold them all

assembled to be judged. Certainly we sent prophets before thee, we have spoken to thee of one part of our apostles, and the rest are concealed from thee; neither prophet nor apostles can preach any thing without God's permission. He chastiseth the wicked when he pleaseth, he shall judge the differences that are between them and the prophets, and shall destroy the unbelievers. God hath created the beasts for your use. Some ye eat, and others serve you to ride on; [from them] ye reap profit, they bear the burden, as likewise do the ships for the advantage of your commerce. God manifesteth to you his graces. And what graces? Will ye despise them? Do not unbelievers consider the end of them that were before them, who were more powerful and rich than they? Their treasures did not save them; they derided the prophets and apostles that preached to them; and in the end, felt the pains that they had despised. When they shall fear the torments of hell, they shall say, We believe in one God alone, and renounce idols. This profession of faith shall be unprofitable to them in hell; they shall incur the rigour of the law of God, that was observed against their predecessors, and all unbelievers shall be damned.

CHAP. XLI.

Intitled, EXPOSITION, *containing fifty and four Verſes, written at* Mecca.

Reader, Gelaldin entituled this chapter, of Adoration.

IN the name of God, gracious and merciful. The *Alcoran* was ſent by the gracious and merciful God. It explaineth divine myſteries in the *Arabick* tongue, to them that have knowledge to underſtand them; it proclaimeth to the good, the delights of paradiſe, and preacheth to the wicked the torments of hell; nevertheleſs, the greateſt part of the world depart from the faith, and hear not thy words. They ſay, We have obdurate hearts, we cannot comprehend what thou preacheſt, our ears are ſtopped, we are too remote to hear what thou ſayeſt. Obſerve thy law, we will live after our own. Say unto them, I am a man like you, your God is one ſole God, be obedient to him, and beg pardon of him for your ſins. Miſery is upon unbelievers, that pay not tithes, and believe not in the day of judgment. The believers that ſhall do good works, ſhall enjoy an infinite reward. Say unto them, How, will ye be wicked towards him that created the earth in two days?* How can you ſay that he hath a companion equal to him? He is ſole Lord of the univerſe, he raiſed mountains, bleſ-

* Monday and Tueſday.

ſed the earth, and gave to every region the particulars thereof in four days, for them that ſhall have need. After this he aſcended into heaven, that was like unto ſmoke, and ſaid unto heaven and earth, Ye ſhall obey me, either through force or affection. They anſwered, Lord, we will be obedient to thy commandments. He created ſeven heavens in two days,* and diſpoſed every heaven after his own will; he adorned them with ſtars, and preſerveth them from the malice of the devil. This is an effect of his omnipotency; he is omnipotent, and knoweth all things. If the unbelievers depart from the faith, ſay unto them, I have threatened you, as heretofore thunder did the people of *Aad* and *Temod*, when the prophets taught them the law of the ancient true believers, to wit, to worſhip but one God. They ſaid, Were it God's pleaſure to alter our law, he would have ſent us angels to preach unto us; we will not believe in thy miſſion. The people of *Aad* waxed proud on the earth without reaſon, and ſaid, Who is more powerful than we? Will they not conſider, that he that created them, is more powerful and wealthy than they? Nevertheleſs they deſpiſed our commandments. We ſent againſt them a cold and impetuous wind, in an unhappy time, that made them to ſuffer on earth ſhame and ignominy, becauſe of their crimes. He ſhall cauſe them to feel the pains of hell, that are much greater than thoſe of the earth, and they ſhall be eternally deprived of protection. We inſtructed the men of *Temod* in the right way; they preferred blindneſs to light, and impiety to ſalvation; they were ſurprized by thunder, and

* Thurſday and Friday.

ſuffered great afflictions becauſe of their ſins. We ſaved none of them, but the believers, who had our fear before their eyes. Be thou mindful of the day that the enemies of God ſhall be aſſembled in hell, they ſhall defend their cauſe before the judge, until teſtimony be brought againſt them; their ears, their eyes, and their ſkin ſhall be witneſſes of their iniquities. They ſhall ſay, Wherefore do ye witneſs againſt us? They ſhall anſwer, He that made us to ſpeak, giveth ſpeech to every thing; he it is that created you, and ye are this day aſſembled before him to be judged. Ye did not well conceal yourſelves, when ye offended him; your ears, your eyes, your ſkin are witneſſes againſt you. Ye believed that God ſhould not ſee your ſins, this was your opinion. Certainly he ſhall chaſtiſe you, and you all ſhall be in the number of the damned. Perſevere, and be thou patient, the fire of hell ſhall be their habitation; they ſhall not be able to pleaſe God in the flames. We have given them the devils for their companions, who cauſed them to delight in ſin. The word of God ſhall be accompliſhed againſt them, as it was accompliſhed againſt their predeceſſors, as well men as devils, that are condemned. The unbelievers have ſaid, Hear not that Alcoran, it is full of error; peradventure ye ſhall be ſeduced. I will cauſe them to ſuffer grievous pains, and will chaſtiſe them after their demerits; ſuch is the reward of God's enemies. They ſhall remain eternally in the fire of hell, becauſe they deſpiſe his commandments. The wicked ſhall ſay at the day of judgment, Lord, let us ſee the devils, and the men that ſeduced us? We will trample them under our feet, and precipitate them to the bottom of hell. Such as ſhall have

profeſſed the law of God, as ſhall have obeyed his commandments, ſhall be viſited by the angels, and ſhall that day be free from fear and affliction. They ſhall ſay unto them, Rejoice ye in paradiſe, that is prepared for you; ye ſhall there find all the contentments that ye ſhall deſire; they have been prepared for you by the gracious and merciful. There is nothing better than to pray to God, than to do good works, and to profeſs his unity. Good and evil are not alike. Expel evil with thy good works. There is an exceeding great antipathy between faith and impiety, faith is given to ſuch as perſevere to do well, and to them that are endued with the grace of God. The devil will tempt thee, but implore aſſiſtance from God; he heareth and knoweth all things. The night and the day, the ſun and the moon, are ſigns of his omnipotency. Adore neither the ſun, nor the moon, worſhip God that created them. If the infidels reſiſt the faith, the angels that are in paradiſe deſiſt not, notwithſtanding, to exalt the glory of his Divine Majeſty, day and night, without intermiſſion. It is a ſign of his omnipotency, to ſee the barren and dry earth to change the face, and become green, when it is watered with rain. He that maketh the plants to revive, is he that maketh every thing to live and die, he is omnipotent. Such as depart from our commandments, cannot hide themſelves from us; ſhall he that ſhall be precipitated into hell, be better lodged than he that ſhall be ſaved at the day of judgment. Do what ſhall pleaſe you, your Lord beholdeth all your actions. I will chaſtiſe them that traduce the Alcoran, it is a precious book, it is approved by the ancient and modern ſcriptures, it is ſent from the glori-

ous and merciful. None other thing ſhall be ſpoken to thee, than what hath been ſpoken to the prophets that preceded thee; thy Lord is merciful and juſt. Had we ſent the Alcoran in the *Perſian* tongue, to a prophet, an *Arabian* by nation, the wicked would have ſaid, That the divine myſteries are not well explained. Say unto them, It is the guide of believers, and a remedy to their ignorance. Infidels have deaf ears, they are blind, and hear not, as thoſe that are called too far off. Certainly, we gave the book and the law to *Moſes*. Unbelievers doubt, but if thy Lord had not ſaid, That he would defer their puniſhment until the day of judgment, he had already chaſtiſed them in this world, becauſe they doubt of the truth. Whoſoever ſhall do good, ſhall find good; and the evil that a man committeth, ſhall be againſt him. Thy Lord doth no injuſtice to his creatures. None but he knoweth the day of judgment; no fruit nor flower ſpringeth out of the earth, and woman neither conceiveth, nor bringeth forth, but by his permiſſion. Be thou mindful of the day that thy Lord ſhall call idolaters, and demand of them, where be their idols? They ſhall ſay, Lord, we acknowledge thy unity; none of us will hereafter adore thoſe falſe gods. They that worſhipped one God, departed from idolaters; they know that the puniſhment of their ſins is infallible. Man never ceaſeth to require riches, and is troubled when evil befalleth him; if we give him good after his affliction, he ſaith, that he foreſaw it, and hath no thought of the coming of the day of judgment; if he be converted, thy Lord openeth to him the gate of paradiſe. I will make the wicked to know their wickedneſs, and

will moſt ſeverely puniſh them; when we beſtow wealth on man, he followeth his idolatry and his ſin; and when he is touched in affliction, he aboundeth in prayer. Say unto them, Know ye not that the Alcoran proceedeth from God? Nevertheleſs ye have renounced it. Who is more impious than he that impugneth the known truth? I will cauſe them to ſee my miracles, even to the utmoſt parts of heaven and earth, and in their own perſons, to the end they may know the truth of the Alcoran. Sufficeth it not them that thy Lord ſeeth all things? Nevertheleſs, they are in doubt of the reſurrection, and of being aſſembled before him to be judged; certainly God is omniſcient.

CHAP. XLII.

Intitled, COUNSEL, *containing fifty and three Verſes, written at* Mecca.

IN the name of God, gracious and merciful. God is prudent, wiſe, majeſtick; he underſtandeth all things, and is omnipotent. God hath ſent thee the ſame inſpirations that he ſent to them that did precede thee; he is omnipotent and wiſe, whatſoever is in heaven and in earth appertaineth to him; he is omnipotent, and knoweth allthings. The heavens open at his command, the angels exalt his glory, and implore his pardon for them that are on earth; he is merci-

ful, he beholdeth them that invoke idols, and knoweth them all, but thou art not their tutor. We have inſpired into thee the Alcoran in the *Arabick* tongue, to preach to the inhabitants of *Mecca*, and ſuch as dwell about that city; we have ſent thee to preach unto them the day of judgment. There is no doubt that one part of men ſhall be ſaved, and the other ſhall be damned; had it pleaſed God, he had created them of one and the ſame religion; he giveth his grace to whom he liſteth, and infidels ſhall be deprived of ſuccour, becauſe they have required the protection of idols; but God is the true protector of the world. He reviveth the dead, and is omnipotent; he ſhall one day judge all the difficulties, and reſolve all your doubts in your religion, he is my Lord, I recommend myſelf to his divine will; he created your wife of yourſelves, he created all beaſts male and female, and cauſed you to multiply. There is not any thing like unto him, he keepeth the keys of the treaſures of heaven and earth, and taketh away, and giveth wealth as pleaſeth him. The law that I gave to *Noah*, *Abraham*, *Moſes*, and *Jeſus*, is that which I commanded thee to obſerve, *viz.* to believe in one God. The infidels are angry when thou preacheſt to them the unity of God, he teacheth it whom he pleaſeth, and guideth into the right way them that obey him; the wicked approve ſome points of his law, and reject the reſt, although they have knowledge of his unity, and that through the envy that is riſen among them. If thy Lord had not heretofore ſaid that he would defer their puniſhment until the day of judgment, he had already deſtroyed them. Many of thoſe, who after them

ſhall have knowledge of the ſcriptures, ſhall doubt of his law; but follow thou the way that is appointed thee, and follow not their appetites. Say unto them, I believe in the book that God hath ſent, I have received commandment to preach unto you, that God is your and our Lord; ye ſhall anſwer for your actions, and we ſhall anſwer for ours. It is not neceſſary to diſpute againſt us, God will one day aſſemble us in his preſence to judge our differences, he is our refuge. Such as diſpute againſt the faith, after knowledge of the truth, are without reaſon; their arguments ſhall be vain with God, they ſhall be the object of his wrath, and ſhall ſuffer exceeding great pains. God hath ſent the Alcoran with truth and balance; he will not inſtruct thee when the day of judgment ſhall be. Such as have no faith in him, aſk when it ſhall come; and they that believe him, fear the coming thereof, and know it to be infallible. Such as doubt, are erroneous from the right way. God is merciful to his people, and enricheth whom he pleaſeth; he is ſtrong and omnipotent, he increaſeth the graces of him that deſireth the riches of heaven; he giveth the wealth of the earth to them that affect it, and depriveth them of the riches of heaven. Are there wicked ones among men, that teach them a falſe religion prohibited of God? God hath not revealed it to them. Had he not deferred their puniſhment until the day of judgment, he had already deſtroyed them; they ſhall in the end feel grievous torments. Ye ſhall ſee them fear their own deportments, ye ſhall ſee them chaſtiſed after their demerits; and the believers that do good works, ſhall enjoy the delights of paradiſe, where they ſhall find what-

ſoever they ſhall deſire. This is the great grace of God; this is that which he hath proclaimed to the faithful that believed, and have done good works. Say unto them, I require none other recompenſe for the pains that I take in preaching to you, than to love my kindred; he that ſhall do any good work, ſhall be rewarded, God is merciful, and good works are pleaſing to him. Will they ſay that thou haſt blaſphemed againſt God? If it pleaſe God, he ſhall hinder thee to hear this diſcourſe, or will imprint patience in thine heart; he aboliſheth lies, and confirmeth the truth through his words; he knoweth whatſoever is in the hearts of men; he accepteth the converſion of his creatures, he pardoneth their ſins, and knoweth all their actions; he heareth the prayers of the faithful, that do good works, and augmenteth his grace upon them; but infidels ſhall undergo the rigours of eternal pains. Had God equally enriched all his creatures, they had been in confuſion upon earth; he enricheth whom he pleaſeth; he ſeeth and knoweth all; he ſendeth rain when men deſpair of his grace, he is the protector of believers, and praiſe is due to him eternally. The creation of the heavens, and of the earth, and of all that moveth between them, is a ſign of thine omnipotency. If evil befall you, believe that ye have deſerved it; nevertheleſs, he pardoneth you many things. Ye cannot eſcape his puniſhment on earth, and none is able to protect you againſt him; the veſſel that runneth upon the water, big as a mountain, is a token of his omnipotency, to them that perſevere in his law, and acknowledge his graces. He ſhall reprove the wicked for their ſins, and ſhall pardon many. They that diſpute againſt

his commandments, cannot eſcape their puniſhment. The riches that we poſſeſs are the riches of the earth; the riches that God beſtoweth on them that truſt in him, are eternal. They that depart from mortal ſins, that repent to have committed them, that beg of God to be heard, and perſevere in their ſupplications; they that take counſel, and conſult among them what they ought to do, that employ in good works part of the wealth that God hath given them, that implore his help in their afflictions; ſuch as do good, and ſuch as commit evil, ſhall be recompenſed, and puniſhed according to their works. God abhorreth infidels. Ye have no power over them that implore his aſſiſtance in their affliction, and repent; your power extendeth over them that do injuſtice to the people, and diſobey on earth the commandments of his Divine Majeſty, they ſhall ſuffer great torments. Such as perſevere in well doing, and pardon their neighbour, do what God hath commanded. He whom God ſhall miſlead, ſhall find none to guide him. Thou ſhalt ſee that the infidels ſhall aſk if they may return into the world, when they ſhall behold the fire of hell. Thou ſhalt ſee them fly with extreme fear of external ignominy; they ſhall look awry upon hell, and the believers ſhall ſee that the wicked, that have loſt their ſouls, that have miſled their family, and all the impious, ſhall be eternally damned, none ſhall be able to ſave them; and he that God ſhall miſlead, ſhall not find the right way. Say unto them, Beg pardon of God before the day come, that ye ſhall find no way to return into the world, nor excuſe for your ſins. If they diſobey thee, we have not ſent thee to be their tutor; thou art ſent on-

ly to preach unto them. When we give to man any proſperity, he rejoiceth; and when affliction befalleth him, he is ingrateful for the grace of his Lord, king of the heavens and earth. God giveth children, ſons and daughters, to whom he pleaſeth, he knoweth all things, and is omnipotent; he ſpeaketh not to man but by inſpiration, and parable, without being ſeen; he ſendeth his prophets and apoſtles, into whom he inſpireth what pleaſeth him; he knoweth all things, and is omnipotent. Thus have we ſent thee our ſpirit to teach thee our commandments; thou knoweſt not before what was written in the *Alcoran*, neither thy myſteries of faith, we have ſent it to thee to be a light to the world. I will guide into the way of ſalvation whom I pleaſe. I will guide him into the way of the Lord, to whom belongeth all that is in heaven and earth, and who diſpoſeth of all things.

CHAP. XLIII.

Intitled, ORNAMENT, *containing eighty and nine Verſes, written at* Mecca.

Exteri intitled this chapter, the chapter of GOLD.

IN the name of God, gracious and merciful. God is prudent and wiſe. I ſware by the book that teacheth to do well, that we have ſent it in the *Arabick* tongue, peradventure ye ſhall underſtand the Alcoran; it is written in our original

book, majeſtick and myſterious. Shall I conceal from you the book of ſalvation, if ye be wicked? How many prophets and apoſtles have we ſent in paſt ages, whom unbelievers have deſpiſed? We deſtroyed the moſt powerful among them, and all have incurred the pain of their predeceſſors. If thou aſk of them who created heaven and earth; they will ſay, that it is the omnipotent, who knoweth all things. Who hath extended the earth under you? Who eſtabliſhed the ways to guide you? It is God, he cauſeth the rain to deſcend from heaven in your neceſſity; he maketh the dead, dry, and barren fields to revive; in like manner ſhall the dead come out of their ſepulchres. He it is that created whatſoever is in the world, of divers kinds and ſpecies, and created the ſhips, and beaſts, to carry you. Remember the grace of your Lord, ſay, Praiſed be he that created for us theſe things; we had not the power to create them. They alſo ſhall return before the Lord to be judged. The infidels have divided God into many parts. Certainly he that ſaith that there are many gods, is impious; hath he appointed you to ſay, that the angels which he hath created are his daughters, ſeeing that he giveth you ſons? When it is declared to ſome infidel that a daughter is born to him, he is not ſatisfied, (he deſireth to have a ſon.) Will they ſay that God adorneth himſelf, and taketh ornaments to beautify him like their idols? It is a manifeſt error. They ſay, that the angels that worſhip God, are the daughters of his Divine Majeſty; I will write what they ſay, and will require of them an account of their diſcourſe at the day of judgment. They have ſaid, Had it pleaſed God, we had not adored the angels; they

know not what to ſay, and ignorantly blaſpheme. Do they obſerve any ſcripture that hath been taught them heretofore ? On the contrary, they ſay that their fathers lived in like manner, and that they follow their ſteps ; they have ſaid as much to all the prophets that were ſent unto them. When thou ſpakeſt to them to obſerve what is contained in the Alcoran, and to abandon the idols which their fathers worſhipped, they anſwered, that they believed neither in thee, nor in thy miſſion ; but we avenged ourſelves upon them. Conſider what is the end of blaſphemers. Remember thou, that *Abraham* ſaid to his father, and his people, I am innocent of the ſin that you commit, in adoring idols, I worſhip him alone that created me, he ſhall guide me into the way of ſalvation, and hath left his words to poſterity. Perhaps the infidels ſhall be converted. I deferred heretofore the puniſhment of idolaters, until they had learned the truth, and that a prophet came to inſtruct them. When he preached unto them the truth, they ſaid, that it is but witchcraft, and that they would give no faith to it. Had the Alcoran been ſent to a man,* maſter and Lord of two cities, or villages, they had eſteemed and approved it. Would they diſpoſe of the graces of God ? He hath divided the riches of the world among men. Some there be that are more eminent, and ſcorn each other, but the mercy of God is more advantageous than the riches of the earth, which they accumulate. Although all the people be not of the ſame religion, we ceaſe not to beſtow on the wicked, houſes adorned with ceilings, enchaſed with ſilver, ſtairs,

* Olid bin Maguirhe, and Arou i bid Meſroud, in whom the Arabians had confidence.

doors, and beds of ſilver and gold. Theſe things are the riches of the earth, and paradiſe is for them that are righteous. I will cauſe to fall headlong with the devils, ſuch as ſhall reject the law of the merciful; the devils ſhall be their companions, they ſhall ſeduce them from the way of ſalvation, and they ſhall not know it. When we ſhall come to judge the univerſe, they ſhall ſay, Would to God we had been as remote from you, as the weſt is from the eaſt. Oh what company for you! This day your repentance and your hopes ſhall be vain; ye were infidels for company, ye ſhall be companions in the fire of hell. Wilt thou make the blind to ſee, and the deaf to hear? Wilt thou guide them that wilfully err? If they die before being puniſhed on earth, I will be avenged on them in the other world. Shall I ſhew thee during thy life, the puniſhment that we have prepared for them? We can do it, but do thou only what hath been commanded thee; thou art in the way of ſalvation, inſtruct men therein. An account of thy miſſion ſhall be required of thee; I will require an account of their miſſion that we ſent heretofore to inſtruct the people; we will demand of them, if we appointed them to worſhip any other god but us. We ſent *Moſes* to *Pharaoh* and his miniſters, he cauſed them to ſee our miracles, and preached to them our commandments; he told them that he was the meſſenger of the God of the univerſe, nevertheleſs they ſcoffed. I ſhewed them no greater miracle than that of *Moſes's* ſiſter, and we chaſtiſed them, becauſe of ther incredulity. They ſaid unto *Moſes*, Oh magician! pray unto thy Lord, that he deliver us from theſe evils, and we will be converted. When they

were delivered, they violated their promiſes; and *Pharaoh* ſaid to the people, Am not I king of *Egypt?* Doth not the river *Nilus* flow under my obedience? Know ye not that I am more powerful than that poor wretch *Moſes*, that knows not what he ſays? Give him *bracelets of gold; we will ſee if the angels, and thoſe that follow his doctrine, will teſtify the truth of his words. He terrified his ſubjects, they obeyed him, for they were infidels, but we were avenged on them when they provoked us. We drowned them, and made them ſerve for an example to poſterity, like thoſe that preceded them in impiety. The people would not hearken to the ſon of *Mary*, when he ſpake by parable; they ſaid, Our gods are more profitable to us than his lies and queſtions. On the contrary, they were refractory. He is our ſervant, we conferred on him our grace, and made him like to the other prophets of the children of *Iſrael*. Had it pleaſed me I had created angels on earth in your place; the coming of Jeſus, the ſon of *Mary*, ſhall be a ſign of the certainty of the day of judgment, doubt not concerning that day. He ſaid unto men, Follow me, it is the right way, beware leſt the devil ſeduce you, he is your open enemy. I come to teach you the commandments of God, to reſolve the doubts, and judge the differences that are among you; fear God, and obey him, he is your Lord and mine, worſhip him, it is the right way. The people doubted his doctrine, but miſery ſhall be upon the wicked, they ſhall ſuffer great torments at the day of judgment will they ex-

* Pharaoh cauſed bracelets of gilded iron to be given, with collars, to criminals, and made them to go through the city. See Gelaldaſ, and Kitab el tenoir.

pect that day for their converſion? It ſhall ſurprize them, and they know it not; that day ſhall they be enemies one of another, God ſhall ſay to the righteous, Fear not, ye ſhall not this day reſent any affliction. The believers that have obeyed my commandments, ſhall enter into paradiſe, you and your wives ſhall there rejoice, you ſhall drink in cups of fine gold; ye ſhall there find whatſoever ye ſhall deſire, and all that can content the mind, and delight the eyes, and ye ſhall dwell eternally in ſupreme felicity. Behold the paradiſe that ye have gained by your good life! it is enriched with abundance of fruits, which ye ſhall eat with contentment; and the wicked ſhall remain eternally in the fire of hell, they ſhall not be eaſed in their miſeries, and ſhall be dumb with deſpair; we do no injuſtice to them, they draw miſchief on themſelves, through their diſobedience. They ſhall demand of the keeper of the fire, Will thy Lord never deliver us from theſe pains? He ſhall anſwer them, Ye ſhall abide there eternally. We have taught men the truth, but the greateſt part of them would not believe it. The wicked have conſpired againſt thee, and we conſpired againſt them; think they, that I know not their ſecrets, and whatſoever they utter? The angels our meſſengers keep account; ſay unto them, If God have a ſon, who ſhall we firſt adore? Praiſed be God, king of the heavens and of the earth; the matter is not as the infidels deliver it. Leave them implunged in their impiety, let them laugh and rejoice, until the day of their puniſhment arrive. One God alone ought to be worſhipped in heaven and earth, he is moſt wiſe and omniſcient. Praiſed be he to whom appertaineth the kingdoms of the

heavens and earth, and whatsoever is between them. He knoweth the hour and the day, that all the world shall be assembled before him to be judged. The idols that the infidels adore, shall not be able to intercede for them; the good intercede for them that have knowledge of the truth. If thou ask of men, Who created them? They will say, It is God. How can they then depart from his commandments? Lord, this people is incredulous; depart thou far from their company, they shall in the end, too late, acknowledge ther errors.

CHAP. XLIV.

Intitled, SMOKE, *containing fifty-nine Verses, written at* Mecca.

IN the name of God, gracious and merciful. God is prudent and wise. I swear by the book that distinguisheth good from evil, that we sent it the night of blessing, to teach the people the torments of hell; this book explaineth our commandments, and all that we heretofore commanded the prophets. This is a special grace of thy Lord, he heareth and knoweth all things, he is Lord of heaven and earth, and of all that is between them, believe in his omnipotency. There is no God but he, he giveth life and death to whom he listeth, he is your Lord, the Lord of your fathers and predecessors; the wicked deride this discourse, but the day of judgment attends them. That day the heaven shall resemble smoke, that shall cover the world; that day shall the people say, Behold here grievous torments. Lord deliver us from this misery, we will believe in

thy law. Their converſion ſhall be in vain, becauſe when the prophet preached to them, they ſcorned his words, and ſaid, That he was a fooliſh teacher; and when they were comforted on earth they returned to their impiety. Remember thou the day when they were vanquiſhed, and taken by force, and that we were revenged on their impiety. We heretofore tried the people of *Pharaoh*; my beloved prophet preached to them my commandments, and ſaid, Come follow me, O ye ſervants of God! I am a faithful meſſenger of his Divine Majeſty, reſiſt not his law; I will teach you his commandments, he ſhall defend me from your malice, he ſhall preſerve me from being ſtoned. But if ye will not believe me, depart far from me. He prayed to his Lord, when he knew, that that people was unbelieving and impious. God ſaid unto him, Go forth by night out of the city with my ſervants; if the men of *Pharaoh* purſue thee, enter into the ſea, through a path large and ſpacious; thine enemies that ſhall follow thee, ſhall be drowned. How many gardens, fountains, and places of pleaſure, wherein they took delight, did they forſake? They fell into the power of another with all their treaſures, and none lamented them, either in heaven or earth, they expected not that puniſhment. We delivered the children of *Iſrael* from *Pharaoh's* tyranny, he was powerful, and a great ſinner. We elected them through our certain knowledge among all the world, and tried them through our miracles and commandments. The wicked ſay, We ſhall die and not riſe again; if the reſurrection be true, cauſe our fathers to revive, to evidence the truth of thy words. Are they more powerful than their predeceſſors, whom we deſtroyed becauſe

of their impiety? We have not created in vain the heaven and the earth, and whatſoever is between them; we created them for certain ſigns of our unity, the greateſt part of the world underſtand it not; the day of judgment is the time appointed for their puniſhment, that day none ſhall be able to ſave his neighbor, or parent, or friend; nor ſhall any be ſaved, but thoſe to whom God ſhall give his mercy, he is omnipotent and merciful. The fruit of the tree of hell, called *Zacon*, ſhall ſerve for food to the wicked, it ſhall boil in their bellies like pitch, or water. They ſhall cry, Take the wicked, drag them into the fire of hell, pour upon their heads all manner of torments. It ſhall be ſaid unto them, Taſte the pains of hell; ye believed [yourſelves] to be the omnipotent and precious on earth, behold the puniſhment of which ye doubted! The righteous ſhall be in delicious places, in gardens adorned with fountains, they ſhall be clothed with purple, they ſhall behold each other face to face, we will aſſemble them with women, pure and clean, who ſhall have moſt beautiful eyes, they ſhall have fruits, ſavoury and delicious, of all ſeaſons; they ſhall never die, and ſhall be delivered from the torments of hell, through the ſpecial grace of thy Lord. Behold ſupreme felicity! Certainly, we have ſent the Alcoran in thy tongue, peradventure the *Arabians* will learn it; they covet thy ruin, but perſevere thou, and expect the time of the puniſhment of their crimes.

CHAP. XLV.

Intitled, GENUFLEXION, *or* KNEEBOWING, *containing fifty-nine Verses, written at* Mecca.

IN the name of God, gracious and merciful. God is most prudent and wise. This book is sent by the omnipotent and wise. The heavens and the earth are most certain signs of his unity, to such as believe in his law; your creation, and the creation of all creatures, are marks of his greatness to them that have his fear before their eyes. The difference of the night, and the day; the rain that he sendeth from heaven, to cause fruits to spring out of the earth, and to revive it after its death, and the diversity of winds, are signs of his omnipotency to them that have knowledge to comprehend it. I relate to thee the wonders of God with truth. In what will infidels believe, if they believe not in the word of his Divine Majesty? Misery is upon them that hear the commandments of God, and become proud, as if they had not heard them. Preach unto such men, that they shall suffer the rigours of infinite pains. They deride the faith when they are spoken to. Certainly, they shall be punished in the fire of hell, their riches shall not be able to save them, neither the idols which they adore; they shall be eternally damned. This book guideth men into the way of salvation;

they that ſhall not believe in the law of God, ſhall feel the effects of his fury. He created the ſeas that bear the ſhips for the advantage of your commerce, peradventure ye will acknowledge this grace. He hath created for you, all that is in heaven and on earth; it is a ſign of his goodneſs to ſuch as conſider it. Speak unto them that believe in the law of ſalvation, that they pardon thoſe that have not the fear of God before their eyes. God ſhall chaſtiſe them after their demerits. Whoſoever ſhall do good, ſhall find good; and ye ſhall be aſſembled before his Divine Majeſty, to be judged. Certainly we inſtructed the children of *Iſrael* in the ſcripture, and our commandments; we taught them knowledge, and gave them the grace of prophecy; we enriched them with all ſorts of riches, and preferred them to all the world. We taught them our law, none diſputed againſt our commandments, but ſuch as had knowledge, and that through the envy that aroſe among them; but thy Lord ſhall judge their differences at the day of judgment. We have ſent thee our law, obſerve it, and follow not the appetites of the ignorant, they ſhall not be able to deliver thee from eternal pains. The infidels obey each other, and the true believers obey God. This book is the light of the world, it guideth into the way of ſalvation, and the mercy of God, them that believe in his Divine Majeſty. Do the wicked imagine they ſhall be entreated like the godly in their life and death, and that they ſhall not be judged? God hath created heaven and earth for a mark of his power, he ſhall judge every one according to their works, and ſhall do injuſtice to none. Conſider how they worſhip what cometh

into their fancy, God hath ſeduced them from his certain knowledge, he hath rendered them deaf, hath hardened their heart, and blinded them. Who ſhall guide, if God ſeduce them? Do they not conſider it? They ſay, Our reſurrection ſhall be like the life of this world; ſome die, others are born; length of years cauſe us to die. They know not what they ſay, and ſpeak but by opinion. When they are preached unto, they have no other diſcourſe to utter, but make our fathers to revive, if what ye ſay be true. Say unto them, God cauſeth you to live and die, and ſhall aſſemble you at the day of judgment; there is no doubt in this, but the greateſt part of the people know it not. God is the king of the heavens and earth, and of the day of judgment; that day ſhall he aſſemble the infidels; thou ſhalt ſee all ſects and all religions aſſembled before him upon their knees, every ſect ſhall ſee their ſins written in a particular book, and ſhall be all chaſtiſed after their demerits. It ſhall be ſaid unto them, Behold the book that ſpeaketh againſt you, we have exactly written what you have done; God ſhall give his mercy to the righteous, that is, ſupreme felicity. It ſhall be ſaid to the wicked, Have not the commandments of God been preached to you? Ye became proud and were incredulous; when it was told you that the promiſes of God, and the day of judgment were indubitable, ye ſaid that it was but an opinion, and that ye believe it not; in the end ye ſhall acknowledge your offence, and ſhall ſuffer the pains that ye deſpiſed. God ſhall ſay unto them at the day of judgment, I have this day forgotten you, as ye forgot the coming of this day; the fire of hell ſhall be your habitation, none ſhall deliver

you, becauſe ye derided my law, and waxed proud with the riches of the earth. They ſhall never get out of this fire, neither be able to repent. Praiſe be to God, Lord of the heavens and earth, glory is due to him in all places, he is omnipotent and wiſe.

CHAP. XLVI.

Intitled, HECAF, *containing thirty-five Verſes, written at* Mecca.

Hecaf is a valley in the country of Licmen, upon the frontiers of Arabia. See Gelaldin, and the book entitled Kitāb el tenoir.

IN the name of God, gracious and merciful. God is moſt prudent and wiſe. This book was ſent by the omnipotent and wiſe. We created the heavens and the earth, and all that is between them, for a ſign of our omnipotency and unity, and appointed to every thing a prefixed and limited time. If the infidels depart from that which hath been preached to them, ſay unto them, Have ye conſidered the idols that ye adore? Shew me what they have created on earth, are they God's companions in the creation of the heavens? Bring me a book ſent from heaven before the ALCORAN, that containeth, like it, what remained of the doctrine of our predeceſſors, we ſhall ſee if ye be true. Who is more ſeduced than he that worſhippeth things that can neither hear his prayers, nor protect him at the day of judg-

ment? That day ſhall the infidels be enemies to each other, and the idols ſhall not acknowledge them that have worſhipped them. When they heard the Alcoran read, they affirmed it to contain the truth; and when they were commanded to obſerve it, they ſaid, that it is but magick. Will they ſay, that thou haſt invented it? Say unto them, If I have invented it, ye cannot deliver me from the puniſhment of God, he knoweth all that is in this book, it is ſufficient that he is witneſs between you and me, he is gracious and merciful. Say unto them, I am not the firſt prophet, nor the firſt apoſtle that God hath ſent, I know not what God ſhall determine of you and me, I do but what he hath inſpired into me, and am ſent to preach the torments of hell. Have ye conſidered in what condition ye ſhall be, if the Alcoran be ſent from God? Ye have renounced it, but one of the children of *Iſrael* is witneſs that it is ſent from God, and hath believed in his Divine Majeſty. Nevertheleſs, ye are become proud; God guideth not the proud. The infidels ſay to the believers, If the Alcoran were any good thing, you ſhould not exceed us in obſerving it, it guideth not into the way of ſalvation, it is but an old fable; the book of *Moſes* that came before it, teacheth the right way, and the will of God. Say unto them, The Alcoran confirmeth the ſcriptures ſent heretofore to them that preceded us, it is in the *Arabick* tongue; he preacheth the pains of hell to unbelievers, and declareth the joys of paradiſe to the righteous. Such as ſhall believe that God is their Lord, and ſhall obey him, ought to fear nothing, they ſhall ſuffer none affliction at the day of judgment, they ſhall enjoy paradiſe for

the reward of their good works. We have recommended to man, to honour father and mother, and to do good to them; his mother beareth him with pain, ſhe bringeth forth with dolour, ſhe giveth him ſuck, and weaneth him at the end of thirty months; ſhe hath care [of him] until he be in a condition to govern himſelf, and hath attained to age of diſcretion. Then he ſaith, Lord, inſpire me to be grateful for the grace that thou haſt given to my father and mother; if I do well, thou wilt accept it, take care of my poſterity, I truſt in thee, and deſire to obey thy commandments. Their prayer ſhall be heard, their ſins ſhall be pardoned, and they ſhall enjoy the joys of paradiſe, prepared for the righteous. He that ſhall ſpeak to his father and mother incivilly, and ſhall ſay unto them in deriſion, Will ye bring me yet once more into the world, after my death? Will ye revive me from my grave? Many are dead heretofore, that are not returned. He ſhall be puniſhed of God, his father and mother ſhall require help of his Divine Majeſty, and ſhall ſay unto him, My ſon, miſery is with thee, believe in God, and in the reſurrection, the word of God is infallible. If he reply that it is an old fable, he ſhall feel the puniſhment of God, the word of his Divine Majeſty ſhall be accompliſhed againſt him, as it hath been accompliſhed againſt them that did precede him in impiety, as well devils as men, they ſhall be damned; they ſhall be in ſundry degrees of pains, he ſhall chaſtiſe them after their demerits, and no injuſtice ſhall be done to them. It ſhall be ſaid to the wicked that would depart out of hell-fire, Ye expelled your felicity, when ye lived in the world; your puniſhment was deferred until this

preſent, ye ſhall this day be puniſhed in this fire, becauſe of your pride and crimes. Remember thou the brother of *Aad*, who preached the torments of hell in the valley of *Hecaf*, his words were heard in his time, and are come to poſterity, *viz.* Worſhip but one God alone; if you do otherwiſe, I apprehend for you the day of judgment. They anſwered him, Art thou come to hinder us to adore our gods? Let us ſee the torments that thou preacheſt to us, if thou art true. He ſaid, God knoweth in what time he will chaſtiſe you; I preach to you what hath been appointed me to preach, but I ſee that ye are obſtinate. When they beheld a black cloud appear, which approached the place of their habitation, they ſaid, Behold a cloud that ſhall give us rain; on the contrary, it is the puniſhment that ye have demanded, it is full of an impetuous wind that ſhall deſtroy you through the commandment of God; in the morning their houſes were found empty of inhabitants. Thus God chaſtiſeth the wicked, ye dwell in the places which they inhabited; they had hearts, eyes, and ears, but their hearts, eyes, and ears were to them unprofitable; the evil which they deſpiſed befell them, when they neglected to obſerve the commandments of God. We have deſtroyed whatſoever is round about *Mecca*, and have made the effects of our omnipotency to appear; peradventure the inhabitants thereof will be converted. The idols that they worſhipped, and thoſe to whom they ſacrificed, did not ſave them; on the contrary, they forſook them, becauſe of their blaſphemies. Remember thou, that we ſent to thee devils, that deſired to hear a lecture of the Alcoran. When they heard thee, they ſaid,

Hark, he begins; and when thou madeſt an end, they returned with exceeding great fear, and ſaid to their companions, We have heard a lecture of a book ſent from heaven after the book of *Moſes*, it confirmeth the ancient ſcriptures, teacheth the truth, and guideth the people into the way of ſalvation. O people! hear him that calleth you to the law of God, and to the obſervance of his commandments; believe him, God ſhall pardon your ſins, and deliver you from the pains of hell. Such as ſhall not hearken to him, ſhall not eſcape the puniſhment of their crimes, and ſhall be deprived of protection at the day of judgment; ſuch men are ſeduced from the way of ſalvation. Conſider they not that God, who created heaven and earth, did not labour in creating them? That he is able to give life and death, and is omnipotent? Be thou mindful of the day that the infidels ſhall deſire to get out of the fire of hell; it ſhall be ſaid unto them, Are not the pains that were preached to you true? They ſhall ſay, Yes, Lord. It ſhall be ſaid to them, Taſte then the torments which ye have merited through your impiety. Perſevere thou, as the prophets thy predeceſſors perſevered. Be not impatient, till thou ſee the puniſhment of infidels; they ſhall ſee it when they ſhall riſe again, and ſhall believe that they have been but an hour in their ſepulchres. This is that which God hath commanded to preach; he ſhall deſtroy thoſe only that diſobey his commandments.

CHAP. XLVII.

Intitled, *The* COMBAT, *containing fourſcore and eight Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Good works are vain and unprofitable to the wicked, and to them that hinder their neighbour to follow the law of God; he pardoneth their ſins, who believe in what *Mahomet* had preached; it is the very truth that proceedeth from his Divine Majeſty, but the infidels have followed vanity, and the believers have embraced the truth ſent from their Lord. Thus God ſpeaketh to the people in parables. When ye ſhall meet the infidels in time of war, cut their necks, purſue them until ye take them priſoners, then bind them; after this, ye ſhall either give them liberty, or put them to ranſom, until their party ſhall lay down arms. If God pleaſed, he could give you victory without fighting, but his will is to prove you; he guideth into paradiſe them that are ſlain for the defence of his law, and giveth them his grace. Oh ye that believe in God! If ye protect the law of God, God will protect you, he will confirm your ſteps, and deſtroy the infidels, becauſe they have contemned his commandments, and their good works ſhall be to them unprofitable; conſider they not what hath been the end of the impious that were before

them, and that God hath deſtroyed them? He ſhall deſtroy them in like manner, becauſe he protecteth believers, and infidels are deprived of his protection; he maketh the righteous to enter into paradiſe, into gardens wherein flow many rivers. The puniſhment of the wicked is ſometimes deferred in this world, they live like beaſts, but the fire of hell is prepared for their puniſhment. How many cities, ſtronger and more opulent than that which they cauſed thee to abandon, have we deſtroyed? They found no protection. Are ſuch as embrace the law of God like to them that follow their own appetites? God hath promiſed paradiſe to them that have his fear before their eyes; there be in paradiſe rivers of water, that receive no alteration; there be rivers of milk that never corrupt; rivers of wine, ſavoury and delicious to the taſte; rivers of honey, pure and clean; fruits of all ſorts, and the grace of God for them that ſhall obey his commandments. The wicked ſhall remain eternally in the fire of hell, where they ſhall drink a boiling liquor, that ſhall burn their entrails. There be perſons among the infidels, that hear what thou doſt preach; when they are gone from thee, their doctors demand of them what thou haſt ſaid concerning the day of judgment? God hath hardened the hearts of ſuch men, and they ſhall never follow but their own paſſions. God encreaſeth the graces of them that obey his commandments, and fortifieth them in their perſeverance. Shall the infidels tarry until the day of judgment ſurprizeth them? The ſigns of that day hath already appeared, that day ſhall repentance be in vain. There is no god but God, implore from him pardon of thy ſin; and for

theſe men and women, that believe in his law, he knoweth what they do day and night. If the chapter of the place where juſtice is rendered, had not been ſent, and had not made mention of combats, thou hadſt not ſeen them that doubt of the law, look upon thee with eyes troubled, becauſe of their fears of dying. Teach them obedience, and ſpeak to them with civility. Had they believed, and obeyed, when they were appointed to fight, they had performed a good work. Have ye diſobeyed? Have ye abandoned the law of God, to defile the earth? And to deprive yourſelves of his mercy? God rendereth them whom he curſeth, and who comprehend not the truth of the Alcoran, deaf and blind. Have they a firm heart? Such as have returned to their impiety, after having known the right way, were tempted of the devil, and particularly, when they told the infidels that they would obey them in any thing; God knoweth all their ſecrets. What will become of them when the angels ſhall cauſe them to die? They ſhall beat them before and behind, becauſe they have incurred the wrath of God, and deſpiſed his commandments; their good works ſhall be unprofitable. Think they that God will never make manifeſt their malice? If thou wilt, I will make it appear, thou ſhalt know them by their countenance, thou ſhalt diſcover them by their voice and ſpeech. Say unto them, God knoweth all your actions; he ſhall prove you, to diſcover the believers and the unbelievers. The wicked, who hinder the people to follow the way of ſalvation, that contradict the prophet, after they have had knowledge of the law of God, hurt not his Divine Majeſty, their actions are

vain and unprofitable. Oh ye that believe! obey God, and his prophet, and render not your good works ineffectual through diſobedience; he pardoneth not the wicked, who ſeduce the people from the way of ſalvation, and die in their impiety. Be not faint-hearted, and ſlothful, ye ſhall be victorious; God is with you. He will not deprive you of reward; the life of this world is but fooliſh paſtime and deluſion; if ye believe in God, and have his fear before your eyes, he will recompenſe you for your good works, he requireth not an account of your riches; if he do require (it) of you, it is to hinder you to be avaricious, and to baniſh uſury from among them that believe in his law. Oh people! ye are commanded to make ſome expenſe for the love of God. He that ſhall be a niggard, and avaricious in this occurrence, ſhall be avaricious, and a niggard to himſelf. God is rich, and ye are poor; if ye deſpiſe his law, he will create in your place other perſons, that ſhall not do like you.

CHAP. XLVIII.

Intitled, CONQUEST, *containing twenty-nine Verſes, written at* Mecca.

This is the chapter, Of the taking of the city of Mecca.

IN the name of God, gracious and merciful. We have given thee a manifeſt victory. God pardoneth the ſin that thou didſt commit, when thou wert too prompt, and when thou wert too

tardy, [to fight for his law;] he ſhall accompliſh his grace upon thee, he ſhall guide thee into the right way, and ſhall powerfully protect thee. He hath delivered the hearts of the believers from fear, to augment their faith; he diſpoſeth the forces of the heavens and earth, he knoweth all, and is prudent. He ſhall make them that ſhall obey his commandments, to dwell in gardens, wherein flow many rivers, and ſhall remit to them their offences; this is ſupreme felicity. The infidels, the wicked, the diſobedient, and unjuſt, that have evil thoughts of God, ſhall be accurſed of his Divine Majeſty, miſery ſhall always purſue them, and his wrath be eternally upon them; he hath prepared for them the pains of hell. God diſpoſeth the powers of the heavens and earth, he is omnipotent and wiſe. We have ſent thee to be witneſs of the deportments of thoſe of thy nation, to proclaim to them the joys of paradiſe, and to preach to them the pains of hell, to the end they may believe in God, and in his prophet, that they may praiſe him, honour him, and exalt his glory evening and morning. Such as ſhall obey thee, obey God; the hand of God is ſtronger than the hand of men. He that ſhall ſin, ſhall offend againſt his own ſoul; and he that performed what he hath promiſed to God, ſhall have an exceeding great reward. Such of the *Arabians* as have no inclination to follow thee, ſay, Thou employeſt our wealth and perſons to go with thee, implore therefore pardon of God for us; but they ſpeak not with the mouth, what they have in the heart. Say unto them, Who but God is able to do ought for you? If it be his will to bring good or evil upon you, he is omnipotent and knoweth all that

you do. Ye believed that the prophet and true believers ſhould be ſlain when they fought for the law of God; ye believed that they ſhould never return to their houſes. This opinion rejoiced your heart, but you were deceived, and were yourſelves deſtroyed with them that believed not in God, nor his prophets. God hath prepared the fire of hell for infidels; the kingdom of the heavens and earth appertaineth to him, he puniſheth and chaſtiſeth whom he liſteth, he is gracious and merciful. When ye ſhall go to the ſpoil, ſuch as refuſed before to follow you to the fight, will ſay, Permit us to go with you; they would pervert the word of God. Say unto them, Ye ſhall not follow us in this occaſion, God hath not heretofore ordained it. They will reply, Certainly ye are envious againſt us; on the contrary, they underſtand not the law of God, except very few among them. Say to the *Arabians*, that refuſed to follow thee, Ye ſhall be called to fight againſt miſerable men, ye ſhall fight them, nevertheleſs they ſhall ſtill be obedient to God; if ye obey and fight for the faith, he will largely reward you; if ye deſert his ſervice, as heretofore you have done, he ſhall ſeverely chaſtiſe you. The blind, the lame, and the ſick, are not obliged to go to the war. He that ſhall obey God and his prophet, ſhall dwell eternally in gardens, wherein flow many rivers; and he that ſhall diſobey God's commandments, ſhall be puniſhed for his diſobedience. God accepted their action that repaired to thee under the tree, he knew what they had in their hearts, he confirmed their ſteps, and gave them victory, he is omnipotent and wiſe. God had promiſed you great ſpoil, he gave it you, and delivered you fom the

hands of the people; this ſhall ſerve for a ſign of his omnipotency to the true believers, he will conduct you into the right way; none but you could have atchieved that conqueſt, he well knew that that was for none other, he is omnipotent. If the wicked fight you, they ſhall fly, they ſhall turn the back, and find none to protect them. Obſerve the law of God againſt them, do as was heretofore commanded you; the law of God admits no alteration; God hath delivered you from their hands, and delivered them into yours in the midſt of *Mecca*, having given you victory over them; he beholdeth all their actions, they have deſpiſed the commandments of his Divine Majeſty, and hindered you heretofore to go to the temple of *Mecca;* they are at preſent priſoners. Without the aſſiſtance of the true believers that were within the city with you, ye had not known them, ye had trampled them under foot without diſtinction, and had offended God without knowledge of your ſin. God beſtoweth his mercy on whom he pleaſeth; had ye been ſeparated from the unbelievers, we had ſeverely puniſhed them. When they were ſuccoured of the ignorant, and had ſome advantage, God put his prophet, and all the believers, in a place of ſafety; they had recourſe to the word of force and virtue, wherein they did better than the infidels. God knoweth all. Aſſuredly the dream of the prophet of God was true, when he dreamed that ye were in the temple of *Mecca* without fear, your hair ſhaven, and beards trimmed; fear nothing, God knoweth what you know not. In lieu of this dream, he hath given you a great victory; he it is that hath ſent you his prophet, to teach you his law, more ſalutary than all oth-

er laws of the world. It is ſufficient, that God is witneſs that *Mahomet* is his prophet and apoſtle; it ſufficeth that the true believers, who are with him, bear teſtimony. God encreaſeth his mercy towards thoſe infidels that convert; thou ſhalt ſee them worſhip God, humble themſelves before his Divine Majeſty, and implore his grace; thou ſhalt know them by their aſpect, they ſhall have in their countenance the marks of their zeal; it is ſo written in the old teſtament and the goſpel. They are like a plant that produceth its leaves, that grows ſtrong by little and little, and becometh big; afterwards it taketh ſtrength upon its roots, becometh a great tree, and the wood thereof ſerveth to make war againſt infidels. God hath promiſed his mercy, and an exceeding great reward to the infidels that ſhall be converted, that ſhall believe in his law, and do good works.

CHAP. XLIX.

Intitled, INCLOSURES, *containing eighteen Verſes, written at* Medina.

Exteri entitleth this chapter, The chapter of WALLS.

IN the name of God, gracious and merciful. O ye that believe! prefer not what ye have done, to what God and his prophet hath performed; and fear God, he heareth whatſoever ye ſay, and ſeeth all that ye do. O ye that believe! when ye ſhall ſpeak to the prophet, ſpeak not louder

than he, cry not, as when ye talk among yourſelves, leſt ye render your good works vain and unprofitable, and know it not. God hath tried the virtue of them that ſpeak low in the preſence of the prophet, he ſhall pardon their ſins, and give them an exceeding great reward. They that call thee behind the incloſures, know not what they do; had they attended until thou hadſt been towards them, they had done very well, God is gracious and merciful. O ye that believe! if any infidel deſireth to preach to you, diſtinguiſh the truth from a lie; if ye give credit to the ignorant, ye ſhall repent you. Know that the apoſtle of God is among you; ye ſhall offend God, if ye obey unbelievers in many things; God willeth that ye embrace his law, it ſhall rejoice your hearts, and make you to abhor diſobedience and impiety. Such as abhor it, are ſtedfaſt in their faith, through his ſpecial grace; he knoweth them, and is moſt wiſe. If two nations, or two provinces, of ſuch as believe in God, are at odds, reconcile them; if the one do injury to the other, fight againſt him that is unjuſt, until he repair what God hath ordained; if he make reparation, reconcile them with equity. Be juſt, God loveth them that do juſtice to his people. All thoſe that believe in his law, are brethren; make peace among your brethren, and fear God, he ſhall give you his mercy. O ye that believe! ſcorn not your neighbour, peradventure that he ſhall one day be of better value than you. O ye women! ſcorn not others, perhaps they ſhall one day be more worth than you. Utter no reproaches, and give no name to your neighbour that may diſpleaſe him; call him by his name, otherwiſe ye will diſobey God.

Such as repent not, are exceedingly to blame. O ye that believe in God! take heed of evil thoughts, theſe are oftentimes in the number of ſins; do no diſpleaſure to your neighbour, and ſpeak to each other nothing that may diſpleaſe. Who among you would eat the fleſh of his dead brother? Ye ſhall abhor it; fear therefore God, who is gracious and merciful to ſuch as have his fear before their eyes. O people! we created you male and female; we have cauſed to iſſue out of your loins, people and nations; ye know each other, but your greateſt honour is, to fear God, he knoweth you, and underſtandeth all your ſecrets. Some among the *Arabians* have ſaid, We believe; ſay unto them, Say not we believe, but ſay, We are obedient; otherwiſe faith ſhall not enter into your hearts. If ye obey God and his prophet, ye ſhall be recompenſed for your good works, God is gracious and merciful to them that obey his commandments. Such as are beloved of God, believe in his unity, and in his prophet, they doubt not of his law, and employ their perſons and wealth for the propagation of the faith. Say unto them, Know ye not that your law proceedeth from God? He knoweth whatſoever is in the heavens and earth, he knoweth all. They think to do thee a pleaſure in ſaving them. Say unto them, Believe not that ye pleaſure me, for it is God that guideth you into the way of ſalvation; ye ought ſo to believe it. God knoweth all that is in the heavens and earth, and beholdeth whatſoever ye do.

CHAP. L.

Intitled, *The* THING *judged, containing forty-five Verſes, written at* Mecca.

Mahomet hath entitled this chapter with the letter *Kaf* of the Arabick alphabet, which ſignifieth in this place, *Kada el mer*, that is to ſay, the Thing judged. See Gelaldin, and Bedzoi, who hath intitled this, The chapter of judgment, or the Thing judged. Many Mahometans ſay likewiſe, that *Kaf* is a mountain that environeth the world, and that Mahomet ſwore by that mountain.

IN the name of God, gracious and merciful. I ſwear by the Alcoran, worthy of praiſe, that the inhabitants of *Mecca* wonder that a man of their nation teacheth them the torments of hell; they ſay, that he ſpeaketh ſtrange things. What, ſay they, Shall we die? Shall we be earth, and return into the world? Behold a very ſtrong return! we know aſſuredly what the earth will do with us, we have a book wherein all is written; they impugn the known truth, and are in a great confuſion. See they not heaven above them, how we have built it, how we have adorned it, and how there is no defect? We have extended the earth, raiſed the mountains, and cauſed all ſorts of fruits to ſpring forth, for a ſign of our omnipotency. We have ſent the bleſſed rain from heaven, made gardens to produce grain, pleaſing to the reapers, and date trees exceeding each other in height, to enrich our creatures. We have given life to the dead, dry, and barren earth; ſo ſhall the dead come out of their ſe-

pulchres. The people of *Noah's* time, thoſe that inhabited near the well, *Temod*, *Pharaoh*, the fellow citizens of *Lot*, they that dwelt in the foreſt, and people of king *Teba*, did heretofore traduce our prophets, and felt the puniſhment denounced againſt infidels. Was it a trouble to us to create men at firſt? Nevertheleſs they are in doubt if they ſhall riſe again. We created man without difficulty, we know the motions of his ſoul, and penetrate into his heart, as the blood into the veins of his body. O man! think upon the day that thou ſhalt ſee thy good and evil angel near thee, at thy right hand and on thy left, they have obſerved and written all that thou haſt done; repreſent to thyſelf death before thine eyes, it is inevitable. Think on the angel that ſhall ſound the trumpet at the day of the reſurrection; that day ſhall the wicked behold what was promiſed them, and all men ſhall come before God to be judged. Their guardian angels ſhall conduct them, and be the witneſſes of their deportments. It ſhall be ſaid to the infidels, Behold the day of which ye would have no thoughts; we have now opened your eyes, ye ſhall ſee this day more hard than iron. Their guardian angels ſhall ſay unto them, Behold here before your eyes all that ye have done; caſt into hell thoſe obſtinate infidels that have hindered their neighbour to do good, that have offended in doubting of God's law, and have affirmed there was another god with God; caſt them into the moſt grievous torments. Then ſhall the devil ſay to them, Lord, I did not ſeduce them, they ſeduced themſelves. God ſhall ſay, Diſpute not before me, what was heretofore promiſed you is infallible, my word admitteth no alteration, and

I will do injuſtice to none. God ſhall aſk at the day of judgment, if hell be full? It ſhall anſwer, Is there any more? Paradiſe is prepared for the righteous, who ſhall have the fear of God before their eyes, it is promiſed to them that ſhall be converted, that ſhall obey the commandments of his Divine Majeſty, and perſevere in their obedience. It ſhall be ſaid to them, Enter ye into paradiſe, exempt from all evil; behold the eternal day, ye ſhall have all that ye ſhall deſire, and more. How rich and powerful cities have we in times paſt deſtroyed? Their inhabitants ſought in their country places of retreat, and eſcaped not the puniſhment of their crimes; this ought to ſerve for example to them that comprehend it, to them that hear it, and to ſuch that ſaw it. Certainly we created in ſix days, without difficulty, the heaven and earth, and all that is between them. Perſevere, be not impatient for the words of unbelievers, exalt the glory of thy Lord before the ſun go down, and before it riſe; pray to thy Lord at the entrance of the night, the laſt of all ſhall be worſhip. Hearken when the angel ſhall call thee to general judgment. That day ſhall all the world hear the trumpet; the people ſhall come out of their ſepulchres, and earth ſhall open before the eyes of men. I give life and death, and all the world ſhall be aſſembled before me to be judged. This aſſembly is eaſy for me to accompliſh; I know that the wicked ſay, Thou ſhalt not cauſe them by force to embrace my law. Teach it thoſe that fear the torments prepared for infidels.

CHAP. LI.

Intitled, THINGS *diſperſed, containing ſixty Verſes, written at* Mecca.

Gelaldin and Falkredin entitle this, the chapter of Things that diſperſe.

IN the name of God, gracious and merciful. I ſwear by the winds that diſperſe the duſt, by the clouds charged with rain, by the ſhip that runneth upon the waters, and by them that divide the wealth of the earth; that what hath been promiſed to you, is true, and that the day of judgment is infallible. I ſwear by heaven, and the ſtars thereof, that ye are in an exceeding great error; God expelleth liars far from him, he curſeth them that blaſpheme, and ſuch as believe not in the reſurrection. They aſk, When ſhall be the day of judgment? That day ſhall they be puniſhed in the fire of hell. It ſhall be ſaid unto them, Taſte the torments that ye have with impatience demanded. They who had the fear of God before their eyes, ſhall be in gardens adorned with fountains, they ſhall enjoy the pleaſures prepared for them by God, becauſe they are righteous; they ſleep very little by night, implore pardon of God at the dawning of the day, and give alms to the poor that beg, and the poor that are baſhful. God manifeſteth on the earth, and in your perſons, the ſigns of his omnipotency; conſider ye not that what is promiſed to

you, is written in heaven? God is Lord of heaven and earth, he is truth itſelf, will ye not confeſs him? Did the angels convey to thee the books of *Abraham?* When they entered into his houſe, they ſaluted him; he likewiſe ſaluted them, made ſigns to his ſervants to bring a fat calf roaſted, which he preſented to them. He ſaid unto them, Wherefore do ye not eat? And was afraid in his mind, of their coming. They ſaid, Fear not, we are the meſſengers of God; they declared to him that he ſhould have a ſon, that ſhould be a great perſonage. Then his wife drew near, crying with a loud voice, and ſmiting her face, ſaid, One that is barren beareth no child. They ſaid, The thing ſhall come to paſs as we have ſpoken, thy Lord ordaineth what pleaſeth him, and knoweth all. *Abraham* ſaid unto them, O ye meſſengers of God! what is your deſign? They replied, We are ſent from God to deſtroy the cities inhabited by the wicked, and caſt upon them ſtones of fire, whereon are inſcribed the names of them that they ſhall ſtrike. We will cauſe all the righteous to depart from among them; if we find there but one family of righteous, we will there leave an example to poſterity for them that fear the torments of hell. *Moſes* is a ſign of our omnipotency; we ſent him to *Pharaoh* with reaſons clear and intelligible, he deſpiſed my commandments, and ſaid, that *Moſes* was a magician, and poſſeſſed of the devil, but we ſurprized him, and drowned his people, to his great diſpleaſure. *Aad* is an example of our omnipotency. We ſent an impetuous wind againſt thoſe wicked people, that deſtroyed them. *Temod* is an example of our omnipotency, with his nation; they waxed

proud, and refiſted the commandments of their Lord. When it was ſaid to them, that the puniſhment of the wicked was deferred to another time; but thunder ſurprized them, they ſaw it, they had not the power to ſtand on their feet, and were deprived of protection. The people of *Noah's* time are an example of our omnipotency, we deſtroyed them, becauſe they were impious. We built heaven with ſtrength and virtue; I am he that giveth power and ſtrength. We extended the earth, and created of every thing male and female; perhaps ye will conſider it. Say unto them, Turn ye to God; I am ſent from him to preach to you the pains of hell. Believe not that God hath another god with him. The wicked ſaid heretofore, that the prophets and apoſtles whom we ſent, were magicians, and poſſeſſed of the devil. Have they recommended to their poſterity to do the like? Certainly they are in a great error. Separate thyſelf far from their company, and be not troubled at what they ſay. Preach the *Alcoran*, it is profitable to the righteous. I did not create the devils and men but to worſhip me. Say unto them, I require nothing of unbelievers for inſtructing them; I require not that they nouriſh me, God enricheth whom he pleaſeth, he is omnipotent. The wicked ſhall be chaſtiſed as heretofore have been their predeceſſors, in their malice; their time ſhall come, and miſery ſhall befall them at the day of judgment.

CHAP. LII.

Intitled, *The* MOUNTAIN, *containing thirty-nine Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by the mountain, upon which God ſpake to *Moſes*, by what is contained in the book written in parchment, by the firſt temple of *Mecca*, by the arches of the heavens, and by the ſea full of water, that God is one ſole God, and the puniſhment promiſed to unbelievers is infallible; they ſhall not be able to eſcape it in the day when the heaven ſhall tremble, and the mountains ſhall walk; that day ſhall be unhappy to the incredulous, they ſhall be precipitated in the fire of hell. It ſhall be ſaid to them, Behold the flames that ye deſpiſed; is this magick? See ye it not? Enter, have patience, or ye will deſpair; ye ſhall be chaſtiſed after your demerits. They that ſhall have the fear of God before their eyes, ſhall be in delicious gardens, which God hath prepared for them, and ſhall be delivered from the pains of hell. It ſhall be ſaid unto them, Drink and eat at your pleaſure, for recompenſe of your good works; they ſhall repoſe upon beds well ordered, we will marry them to wives that ſhall have fair eyes, they ſhall be attended of their family, and be largely rewarded for their good works; every good action ſhall be to them a degree of happi-

neſs. We will give them ſuch fruits and vines as they ſhall deſire; they ſhall preſent to each other the cup to drink; they ſhall not ſpeak an evil word, and ſhall not ſin; they ſhall have pages about them for their ſervice beautiful as poliſhed pearls; they ſhall diſcourſe among them, concerning what they did before on earth, and ſay, We were in the world, we and our families, with a great apprehenſion of the pains of hell; but God hath gratified us, he hath delivered us from eternal flames. They ſhall ſay moreover, We worſhipped in the world but one God, moſt juſt, and moſt merciful. Remember thou to preach the *Alcoran;* thou art not ingrateful for the grace of God, thou art not poſſeſſed of the devil. Will they ſay, that thou art a poet, a rhymer? That nothing muſt be expected from thee but fables of paſt ages? Say unto them, Ye expect the time of my deſtruction, but I with you expect the time of your [ruin.] Do their ſuperiors command them to ſpeak in this manner? Will they be obſtinate in their errors? Will they ſay, that *Mahomet* hath invented the *Alcoran!* certainly they are incredulous. Let them bring any diſcourſe like to this book, in doctrine and eloquence, if what they affirm be true. Were they created of any thing? Have they created any thing? Have they created themſelves? Have they created the heavens and the earth? Certainly they are incredulous. Have they in their power the treaſures of thy Lord? Are they giants? Have they a ladder, that may raiſe them to hear what is ſpoken in heaven? Let them produce ſome reaſon of their opinion. Believe ye that God hath daughters, and that ye have ſons? Will ye require of him a ſalary for

obeying his law? Is he your debtor? The wicked are liars; do they know what ſhall be? Do they write it? Deſire they to conſpire againſt thee? The wicked often conſpire againſt the righteous that worſhip but one God. Praiſed be God, he hath no companion. If the infidels ſhould ſee a piece of the heaven to fall, they would ſay, It is a cloud driven by the winds; leave them in their obſtinacy until they come to the day of their death, that day ſhall their conſpiracy be vain, and they deprived of protection. They likewiſe ſhall be puniſhed before their death, but the greateſt part know it not. Have patience, and expect the judgment of God, thou ſhalt ſoon ſee it; I will protect thee, and thou ſhalt not want help. Praiſe thy Lord, exalt his glory when thou ſhalt riſe, praiſe him in the night, and before the ſtars diſappear.

CHAP. LIII.

Intitled, *The* STAR, *containing ſixty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by the ſtar that diſappeareth, that your friend *Mahomet* erreth not, he ſpeaketh nothing of his own; he ſpeaketh but what hath been inſpired into him by the omnipotent and moſt bountiful God. The angel approached him in the higheſt place of heaven, within the length of two

bows, and ſomewhat nearer; God hath inſpired into him, what he hath inſpired into his ſervant, who altered nothing of what hath been inſpired into him. He hath ſpoken what he hath ſeen, and in what form the angel was. Diſpute not againſt him concerning what he ſaw. He another time ſaw the angel in heaven, near to the tree* that is at the right ſide of God's throne; and although that tree was covered with that which covered him, his ſight was not dazzled, and he is not in error. Certainly he hath ſeen the great wonders of his Lord. Have ye conſidered *Alat*, *Az*, and *Meñat*, thoſe three idols? Will ye ſwear that God hath daughters, and that ye have ſons? Ye will make a falſe oath, and ſhall be in a manifeſt error. Thoſe idols have nothing but the names which your fathers and you have given them, God hath not commanded you to worſhip them. Ye follow only your paſſions, remote from the truth, God teacheth you the way of ſalvation by the mouth of his prophet. Doth man obtain from idols what he required of them? God is God in the beginning and the end. How many angels be there in heaven, whoſe prayers are unprofitable, if God doth not accept them? They that believe not in the day of judgment, ſay, that angels are maidens; they underſtand not what they ſay; they ſpeak through opinion, and that opinion is not conformed to truth. Depart thou far from them that reject our law, and deſire only the goods of the earth, and are ignorant of all other things. Thy Lord knoweth them that go aſtray from the right way, and ſuch as follow the path of ſalva-

* The *Turks* believe that there is an apple-tree at the right ſide of the throne of God, and that none can aſcend higher than its branches, no not the angels.

tion ; all that is in the heavens, and earth, is God's ; he ſhall chaſtiſe the wicked, and reward the juſt. He pardoneth their venial ſins, who fly ſins mortal, he is exceeding merciful. He knoweth that he hath created you of earth, and that he formed you in your mother's womb. Extol not yourſelves, he knoweth ſuch as have his fear before their eyes. Haſt thou ſeen him that abandoneth the faith ? A little wealth was given him, and nothing more ; doth he know what muſt befall him ? Hath he knowledge of what is to come ? Will he not learn what is written in the books of *Moſes* and *Abraham* ? to wit, That none ſhall bear the burden of another. Man ſhall have but what he ſhall have gained ; he ſhall in the end ſee his labour rewarded after his works, and all ſhall appear in the preſence of thy Lord. He it is that cauſeth to laugh and mourn, to live and to die ; he created the male and female of every thing, he giveth and taketh away man's ſoul when he liſteth ; he is moſt rich, and hath no want of any perſon. He is the Lord of the planet, which men adored. He deſtroyed *Aad* and *Temod*, drowned the people of *Noah*, who were moſt erroneous and unjuſt, overthrew the city of *Lot*, and covered it with burning ſtone. In whom will they believe, if they believe not in thy Lord ? This prophet is ſent to preach to you the pains of hell, as did the other prophets that were before you. The day of judgment approacheth, and none but God knoweth when it will come. Wonder ye at this diſcourſe ? Ye ſcoff, and lament not when ye are ſpoken to ; but ye ſhall be ſurprized in your ſin, if ye humble not yourſelves before God, neither worſhip him.

CHAP. LIV.

Intitled, *The* Moon, *containing fifty-five Verſes, written at* Mecca.

IN the name of God, gracious and merciful. The day of judgment approacheth, the moon was divided into two parts, nevertheleſs infidels believe not miracles when they ſee them; they ſay that this is magick, they lie, and follow but their paſſion; but all is written. The hiſtory of paſt ages, full of ſalutary counſels, was preached to them; nevertheleſs, preachers were to them unprofitable. Depart thou far from them, when they ſhall be called to the univerſal judgment, which they will not believe; that day ſhall their eyes be troubled with fear; they ſhall come out of the earth, diſperſed like frighted graſs-hoppers; they ſhall flock to him that ſhall ſummon them to judgment, and ſhall ſay, Behold here a day, unhappy for the wicked! The people heretofore belied *Noah*, and ſaid, that he was poſſeſſed of the devil. *Noah* exhorted them, and invoked his Lord; in the end, he ſaid, That his ſtrength was gone, and that he was overcome through the malice of men. Then was he powerfully ſuccoured; we opened the gates of the heavens, and cauſed an extraordinary rain to fall; we cauſed fountains to iſſue forth from under the earth, the waters of heaven and earth were gathered together, and overwhelmed the

infidels, becauſe of their ſins. We ſaved *Noah* in the ark, well pinned, and chaulked, it floated upon the waters through our permiſſion, to ſerve for a token of our omnipotency; will any of the unbelievers of this time conſider this? Will they conſider the puniſhment of their crimes, and the pains of hell? We have made the *Alcoran* eaſy to be underſtood, will there be any that ſtudy it? The wicked that traduced *Aad* were chaſtiſed, but with what chaſtiſement? We ſent againſt them an impetuous wind, in a day to them unfortunate, that cauſed men to fall like palms rooted up; conſider what was their puniſhment. We have rendered the *Alcoran* intelligible, will there be any one that will ſtudy it? *Temod* and his people traduced the prophets, and contemned their exhortations; they ſaid, There is a man among us, who would ſeduce us from the right way; if ye follow him, he will lead you into hell. Was he alone elected among us to receive the inſpirations of God? No, he is an impoſtor; but in the end, they knew them that were wicked and liars. We ſent the camel to prove the infidels. Their prophet obſerved what they did, and was patient; the water was divided for them, and for the camel, and each at his day found to drink; nevertheleſs they called their companions, and ſlew the camel of *Salhe*, but in what manner were they chaſtiſed? I darted thunder againſt them, which made them dry as chaff. We have made the *Alcoran* eaſy to be underſtood. Will there be any to ſtudy it? *Lot's* citizens traduced him, and deſpiſed his inſtructions; we ſent againſt them an hot wind, with burning ſtones, that deſtroyed them, and we in the morning ſaved *Lot*, with his family, through our ſpecial grace. Thus do I recompenſe them

that acknowledge my benefits. *Lot* had preached to them the pains of hell, we ſurprized them; when they diſputed againſt his exhortations, they ſaw his gueſts enter into the city, in the figure of men; we blinded their ſight, and ſaid, Taſte oh ye wicked! the puniſhment of your crimes. In the morning they were chaſtiſed with a perpetual chaſtiſement, becauſe they deſpiſed the words of *Lot*. We have made the *Alcoran* intelligible, will there be any that will ſtudy it? Certainly the men of *Pharaoh* were preached unto; they would not obey my law, and deſpiſed my miracles, but we ſurprized them in their ſins. Are the infidels that are among you of more value than thoſe that preceded them? Find ye any ſalvation for them in the ſcripture? Will they ſay they ſhall obtain victory over the believers? On the contrary, they are vanquiſhed, and turn the back. Certainly the hour of their puniſhment ſhall ſpeedily come, their time approacheth, and their pain in hell ſhall be greater than that of the earth; they are wholly ſeduced from the way of ſalvation, and ſhall be dragged and caſt headlong into eternal flames. We have created all things by our ſole power; we ſpake but one word, and in the twinkling of an eye the thing was. We heretofore deſtroyed a great number of infidels like unto them, will there be any that conſidereth it? All the good and the evil that they have done, is exactly written. The righteous ſhall dwell in pleaſant gardens, they ſhall drink in eternal rivers, they ſhall not ſpeak a lie in their aſſemblies, and ſhall dwell eternally near to the moſt majeſtic and omnipotent God.

CHAP. LV.

Intitled, *The* MERCIFUL, *containing eighteen Verſes, written at* Medina.

IN the name of God, gracious and merciful. The merciful hath taught the *Alcoran;* he hath created man, and given him the uſe of reaſon; he created the ſun and the moon to count ſeaſons, the ſtars and trees adore him; he hath elevated the heavens, eſtabliſhed juſtice, and commanded to weigh with good weights. He hath created the earth for the habitation of men, with all ſorts of fruits, grain and leaves; he created the winds and tempeſts. Oh men and devils! what Lord do ye blaſpheme, but your own Lord? He created man of earth, like a pot, and the devils of the flame of fire. What Lord do ye blaſpheme, but your own Lord? He is the Lord of both the weſts, and both the eaſts; what Lord do ye blaſpheme, but your own Lord? He maketh the freſh water to mingle with the ſalt, and the one eaſily mingleth with the other; what Lord do ye blaſpheme, but your own Lord? He bringeth pearls and coral out of the ſea. What Lord do ye blaſpheme, but your own Lord? He hath created the ſhips that float upon the ſea, big as mountains. What Lord do ye blaſpheme, but your own Lord? All things ſhall have end, and the majeſtic and glorious face of thy Lord ſhall

be permanent. What Lord do ye blaſpheme, but your own Lord? Whatſoever is in heaven and in earth, imploreth his grace, he is ever himſelf. What Lord do ye blaſpheme, but your own Lord? O ye men and devils! I will require an account of your actions. What Lord will ye blaſpheme, but your own Lord? Oh ye men and devils! paſs the extremities of heaven and earth, go beyond them if ye can, ye have not the power. What Lord do ye blaſpheme, but your own Lord? If he ſend againſt you flames without ſmoke, and ſmoke without fire, ye cannot defend yourſelves. What Lord do ye blaſpheme, but your own Lord? When the heaven openeth, it reſembleth a roſe, or a crimſon-coloured ſkin. What Lord do ye blaſpheme, but your own Lord? The time will come, when an account ſhall be required from men and devils of their ſins. What Lord do ye blaſpheme, but your own Lord? The wicked ſhall be known by their countenance, an account ſhall be required of their readineſs and negligence. What Lord do ye blaſpheme, but your own Lord? Behold hell! which the wicked would not believe; they ſhall turn round about, and round about in boiling water, of which they ſhall drink. What Lord do ye blaſpheme, but your own Lord? Such as have had the fear of God before their eyes, ſhall enter into gardens, where the trees are covered with branches and leaves, adorned with rivers and fountains, with abundance of all ſorts of fruits. What Lord do ye blaſpheme, but your own Lord? They ſhall repoſe upon fair beds, lined with crimſon. What Lord do ye blaſpheme, but your own Lord? They ſhall gather the fruits of this garden, to their contentment. What Lord do

ye blaſpheme, but your own Lord? They ſhall there have wives, who ſhall not caſt a look, but upon them, and whom no perſon, man or angel, ſhall touch before them. What Lord do ye blaſpheme, but your Lord? They ſhall reſemble coral and rubies. What Lord do ye blaſpheme, but your own Lord? Good deeds are recompenſed with good deeds; what Lord do ye blaſpheme, but your own Lord? There be yet other gardens, wherein are herbs exceeding green, rivers, dates, pomegranates, and all ſorts of fruits. What Lord do ye blaſpheme, but your own Lord? There be in theſe gardens women, who have eyes exceeding black, and bodies exceeding white; they are covered with pavillions, and none, either men or angels, ſhall touch them before their huſbands. What Lord do ye blaſpheme, but your own Lord? They ſhall repoſe upon green carpets, near rivulets, bordered with flowers. What Lord do ye blaſpheme but your own Lord? Praiſed be the name of God thy Lord, honour and glory are due to him eternally.

CHAP. LVI.

Intitled, JUDGMENT, *containing fourſcore and nineteen Verſes, written at* Medina.

IN the Name of God, gracious and merciful. The day of judgment will come, none can deny it. That day ſhall many be afflicted and humbled, and many ſhall be elated and rejoiced;

the earth ſhall tremble, the mountains open, and be diſperſed like duſt carried away by the wind; ye ſhall be preſent at that day, in a threefold manner. *Some ſhall have in their right hand the book, wherein ſhall be written all their actions. †Others ſhall have it in their left hand; and ‡ſuch as preceded them in well-doing, ſhall be the neareſt to his Divine Majeſty, and the higheſt in paradiſe; there ſhall be a great number of the firſt ages, and few of the latter; they ſhall repoſe upon beds, adorned with gold and precious ſtones. They ſhall look upon each other; young boys ſhall go about them with veſſels, cups, and goblets, full of delicious drink, that ſhall not offend the head, neither intoxicate them; they ſhall have all the fruits that they can covet, and ſuch viands as they ſhall deſire. They ſhall have women with black eyes, and who ſhall be white as poliſhed pearls, for recompenſe of their good works; they ſhall not hear an evil word ſpoken, they ſhall not ſin, and ſhall hear perpetually the voice of them that bleſs them. They that ſhall hold their book in their right hand, ſhall be near to an apple tree, freſh and without thorn, and near the tree of muſe,§ under a pleaſant ſhadow, by flowing water, with ſtore of fruits of all ſeaſons. They ſhall uſe [them] with freedom, lying on delicious beds. We have created the daughters of paradiſe virgins, and affectionate to their huſbands, for the content of them that ſhall have in their right hands the book of the account of their actions, and of many of thoſe that were in the firſt ages, and of many of ſuch as ſhall be in the latter.

* Theſe are the bleſſed. † Theſe are the damned. ‡ The prophets.
§ Muſe is a fruit common in Egypt.

Thoſe that ſhall have their book of account in the left hand, ſhall be tormented with an exceeding hot wind; they ſhall drink boiling water; they ſhall be in a black, hot and ſalt ſmoke; for that they were luxurious in the world; for that they were negligent to obſerve the commandments of God, and continued in the enormity of their ſins. The infidels ſay, What! after death we ſhall be earth, and duſt, and ſhall we riſe again with our fathers and predeceſſors? Say unto them, You, your predeceſſors, and poſterity, ſhall all be aſſembled before God to be judged. Then, oh wicked impoſtors! ſhall ye eat the fruit of the tree *Zacon; ye ſhall fill your belly, ye ſhall drink boiling water, and be daily altered; behold your condition at the day of judgment. We created all of you; if ye believe it not, conſider the wealth ye poſſeſs! did you yourſelves create it? We have appointed that ye ſhall die; we can, if we pleaſe, put other creatures like unto you in your place, and metamorphoſe you into another form, which ye know not; we cauſed the ſoul to enter into the body. If ye conſider not this, think upon your tillage; do ye make the earth to bring forth fruits? Or do I cauſe them to ſpring forth? If I will, I can render your fields dry as ſtraw, without grain, nevertheleſs are ye proud. Ye ſay, what! ſhall our grain that we have ſown be loſt? No, we will preſerve it. Conſider the water that ye drink, have ye made it to fall from the clouds? Or did we cauſe it to deſcend? If we pleaſe, we can render it ſo ſalt, that ye ſhall not be able to drink it; if ye acknowledge not this grace, conſider

* Zacon is the tree of hell.

the fire that ye kindle; did ye create the wood that burneth? We created it, to put you in mind of the fire of hell, and for the profit of the people. Exalt the name of God moſt mighty. I ſwear by him that maketh the ſtars to fall, (this is a great oath, if ye underſtand it) that the Alcoran is a book worthy of praiſe, all therein is written in good order, no perſon ſhall handle it that is not clean and purified; it is ſent from God, Lord of the univerſe. If ye renounce what is written in this book, ye ſhall be in the number of infidels, and ſhall know the truth when the ſoul ſhall forſake your body; I know this better than you, but you do not conſider it. If ye believe not to riſe again, cauſe your ſoul to return into your body, when it ſhall be upon your lips; when a righteous man dieth, he ſhall find reſt, and all manner of contentment in the delights of paradiſe, if he be of them that hold the book of the account of their works in the right hand, and ſhall be free from eternal pains. If he be in the number of infidels, and ſeduced, he ſhall be precipitated into hell; this is a moſt certain truth. Exalt the name of thy Lord omnipotent.

CHAP. LVII.

Intitled, IRON, *containing twenty-nine Verſes, written at* Medina.

IN the name of God, gracious and merciful. All that is in the heavens and earth, exalteth the

glory of God, he is omnipotent and wiſe; the kingdom of the heavens and earth is his, he giveth life and death to whom he pleaſeth, he is without beginning, and without end, he knoweth all that men make manifeſt, and whatſoever they keep ſecret, he knoweth all things. He it is that created the earth and the heavens in ſix days, and ſitteth on his throne, he knoweth whatſoever entereth into the earth, and all that cometh out; he knoweth whatſoever deſcendeth from heaven, and whatſoever aſcendeth; he is with you in whatſoever place ye are, and ſeeth all your actions; the kingdom of the heavens and earth is his, and all things obey him. He maketh the night to enter the day, and knoweth what is in the heart of men. Believe in God and his prophet, expend in pious works ſome part of the wealth that he hath given you, he ſhall give you more. Do good abundantly to them that believe in his law; wherefore will ye not believe in God, and his apoſtle, who teacheth you the commandments of your Lord? Ye have promiſed him to embrace his law; he hath inſpired his commandments into his ſervant, to bring you out of darkneſs, and guide you into light; he is gracious and merciful. Who hindereth you to make any expenſe for his glory? The inheritance of the heavens and earth is his. Such as for his ſervice have expended any thing before the taking of *Mecca*, are not equal in merit to them that fought to conquer that city; they are far above them that fought not, and ſhall be protected of his Divine Majeſty; he promiſeth paradiſe to the righteous, and knoweth all your actions. Who is he that ſhall lend to him any alms? He ſhall encreaſe his ſubſtance, and give a great reward. Be thou mindful of the

day when thou ſhalt ſee thoſe men and women that have obeyed my commandments, with a light that ſhall go before them; it ſhall be ſaid to them, This day it is declared to you, that you ſhall enter into, and dwell eternally in gardens, wherein flow many rivers, and where ye ſhall find ſupreme felicity. Be thou mindful of the day that the wicked ſhall ſay to the true believers, Behold us, caſt your eye to our ſide, that we may partake a little of your light. They ſhall ſay unto them, Return upon your ſteps to demand light. There is a place, betwixt them, that hath a ſecret gate, full of grace and repoſe for the righteous, and without environed with miſery for the wicked; they ſhall call upon the righteous, and ſay, Were not we of your religion? They ſhall reply, Yes, but ye betrayed your ſouls through diſobedience, ye doubted of the law of God; your blaſphemies rendered you inſolent, until the hour of your death; the devil made you proud, and moved you to riſe againſt the commandments of his Divine Majeſty. This day there is neither ranſom, nor favour for you; the fire of hell is the habitation of the wicked. Oh what an habitation! ſuch as believe in God think it no trouble to humble their hearts at the remembrance of the Alcoran, and the truth that it containeth; they are not like them that heretofore had the knowledge of the written law, they have been a long time without prophets, their hearts are hardened, and the greateſt part of them have been impious. Know, that God reſtoreth life to the earth after the death thereof. We have taught you the myſteries of faith, peradventure ye will comprehend them. God ſhall multiply the benefits that the righteous ſhall lend to him, and ſhall

return them a great reward. Such as believe in God and his prophet, are righteous. Martyrs ſhall be recompenſed of God, they ſhall be covered with light, and the wicked that diſobey his commandments ſhall be damned eternally; the life of this world is but vanity, ſport, and deluſion, it is but pride. The abundance of wealth, and children, is like to the rain; the wicked wonder at the plants that it produceth; in the end they wither, become yellow, and then are altogether dry. The impious ſhall ſuffer great torments, and the good ſhall enjoy the mercy of God; the life of this world is but matter of pride, implore pardon of God. Paradiſe, large as heaven and earth, is prepared for them that ſhall believe in his Divine Majeſty, and his prophet; this is an immenſe grace, which he conferreth on whom he pleaſeth. All the evil that ye ſuffer on earth, in your goods and perſons, is written in a book, before it befall you; it is an eaſy thing to God, to the end that ye afflict not yourſelves extraordinarily in your diſpleaſures, and that ye rejoice not over-much in your contentments. God loveth not the proud, he hath not to do with the covetous, who recommend avarice to the people, and who neglect their duty. Praiſe is due to him, praiſe is due to him in all places; certainly we ſent our meſſengers with our commandments, we ſent with them their ſcriptures, and balance, that people might weigh with good weights. We gave iron to men, it cauſeth great evils, and great good in the world; God knoweth them that fight with zeal for his law and his prophet, without ſeeing him, he is ſtrong and omnipotent. We ſent *Noah* and *Abraham* to inſtruct the people; we inſtructed their progeny in the ſcripture; ſome

followed the right way, and many disobeyed our commandments. We sent after them our prophets and apostles; we sent *Jesus* the son of *Mary*, we taught him the gospel; we put civility, clemency, and chastity into the hearts of them that followed him; we did not command them to keep virginity, they kept it of their own accord, because of the desire they had to please God. They have not observed their law as they ought, many have been disobedient, but we have rewarded those among them that believed. O ye that believe in Jesus! fear God, and believe in his prophet, ye shall have double the reward of God's mercy, he shall pardon your sins, he is gracious and merciful. I teach you these things, to the end that such as have heretofore received the written law, may know, that they have no power over the grace of God, he giveth it to whom he listeth, certainly it is immense.

CHAP. LVIII.

Intitled, *The* DISPUTE, *containing twenty-two Verses, written at* Medina.

IN the Name of God, gracious and merciful. God hath heard the speech of her that disputed with thee, concerning the action of her husband; she exhibited to him her complaints, he heareth all your discourses, he heareth and seeth all. No person among you shall swear never to

touch his wife no more than his mother; your wives are not your mothers; your mothers are thoſe that conceived and brought you forth. They that ſpeak in that manner, ſpeak uncivilly, but God is gracious and merciful. He that ſhall have ſworn to touch no more his wife, and ſhall deſire (afterwards) to know her, ſhall give liberty to a ſlave, for ſatisfaction of his oath, before he touch her; this is commanded you, God knoweth all your actions. If he have not the power to free a ſlave, he ſhall faſt two months together, before touching her. If he cannot faſt, he ſhall give to fifty poor. Thus ought ye to do, if ye believe in God and his prophet, God ſo appointed it, and hath prepared great torments for them that tranſgreſs his commandments. They that ſhall diſobey him and the prophet, ſhall be covered with ſhame and ignominy, as were their predeceſſors in impiety; God hath ſent his commandments on earth, thoſe who ſhall reject them ſhall be ſeverely tormented at the day that he ſhall revive them. He ſhall declare to them all that they have done, he hath kept account, and they have forgotten it, he ſeeth all. Seeſt thou not that all that is in the heaven and earth is God's? If ye be three ſecretly met together, he is the fourth; if ye be five, he is the ſixth; if ye be more or leſs, he is always with you whereſoever you are. He ſhall relate to men at the day of judgment all that they have done, he knoweth all things. Seeſt thou not the actions of them to whom private meetings were prohibited? They return to their ſin, and do what was forbidden them; they aſſemble ſecretly with malice to conſpire againſt thee, and to diſobey thee; and when they come towards thee, they ſay, that thou haſt ſpoken things that God

hath not inſpired thee to utter. They know in their ſouls that God will chaſtiſe them for their diſcourſe, and that they all ſhall go into hell, where their rendezvous is. Oh ye that believe! make no private meetings to offend God, to conſpire againſt his prophet, and to diſobey him; aſſemble ye to perform acts of virtue, and to ſerve God; have his fear before your eyes, ye ſhall once appear before his Divine Majeſty to be judged. Private aſſemblies proceed from the devil, for the affliction of the righteous. He bringeth no evil upon them, but through God's permiſſion; and all believers ought to reſign themſelves to his divine will. O ye that believe, when ye ſhall be aſſembled with your prophet, and are entreated to inlarge yourſelves, inlarge ye your ſelves; God ſhall inlarge to you his grace. When ye are bid to riſe, riſe; God ſhall raiſe up all the true believers that are among you, and place the learned ſome degrees above others, he knoweth your actions. O ye that believe! when ye ſhall be diſpoſed to deliver any ſecret to the prophet, ſpeak to him with truth, good ſhall befall you and [he] ſhall purify you. If ye fear to impart to him your ſecret, God will not give you his grace. Make your prayers at the time appointed, diſtribute tithes, obey God and his prophet, God knoweth what ye do. Seeſt thou not them that have abandoned his law? The wrath of his Divine Majeſty is fallen upon them, they are of different opinion in their lie, and know not that they lie, but he hath prepared for them a great puniſhment, becauſe of their blaſphemies. They have concealed their faith, and are ſeduced; certainly he hath prepared for them grievous pains, their children ſhall not be able to deliver them from his indig-

nation, they ſhall be precipitated into the fire of hell, where they ſhall abide eternally. Be thou mindful of the day, when he will cauſe them to revive; they ſhall ſwear, as they ſwear before thee, that they believed in his law; they affirm they do good, and are liars, the devil hath prepoſſeſſed them, and hath made them forget the word of God; ſuch as follow him are damned. They that tranſgreſs the will of God, and that of his prophet, are overcome of the devil; God hath ſaid in the ſcriptures, Thou ſhalt not obtain victory over me, neither over my prophet, he is omnipotent, and always victorious. Thou ſhalt find none of them that believe in his law, and the day of judgment, that doth not exactly obſerve the commandments of his Divine Majeſty, and thoſe of his prophet, although their fathers, their children, their brethren, and companions oppoſe them. God hath imprinted faith in their hearts, he hath ſtrengthened them through his ſpirit, and ſhall cauſe them to enter into gardens, wherein flow many rivers, where they ſhall abide eternally. He ſhall be ſatisfied with their obedience, and they ſhall be content with his grace. Such as ſhall obey his commandments ſhall be happy.

CHAP. LIX.

Intitled, EXILE, *containing twenty-four Verſes, written at* Medina.

IN the name of God, gracious and merciful. Whatſoever is in the heavens and earth, exalteth

the glory of God, he is omnipotent and wiſe; he it is that hath exiled the wicked from among them that have knowledge of the written law; when he the firſt time exiled them, ye believed not that they ſhould depart from their houſes; ye believed that their citadels would defend them from his puniſhment, but he ſurprized them, and did caſt terror into their hearts, and they deſtroyed their dwelling-places with their own hands, to aſſiſt the true believers. O ye that are wiſe! conſider their end. If God had not appointed them to quit their country, he had chaſtiſed them in ſome other manner; they in the end ſhall ſuffer the pains of hell-fire, becauſe they have diſobeyed his commandments, and his prophet; he that ſhall diſobey him, ſhall be ſeverely chaſtiſed. Ye cut not palm-trees, and leave none ſtanding, but through God's permiſſion; he covereth with ſhame and infamy them that diſobey him. He commandeth you to give to the prophet a part of the ſpoil that ye ſhall gain from your enemies, as well of horſes and camels, as of other ſpoils. He endueth him with power and authority over whom he pleaſeth, he is omnipotent. He enjoineth you to give to the prophet a part of what ye ſhall conquer over them of the city of *Mecca;* he commandeth what pleaſeth him. Give a ſhare to God, to the prophet, his parents, orphans, the poor, and pilgrims, that no diſorder may ariſe among you that are rich; perform what the prophet ſhall command you, abſtain from what he ſhall prohibit you, and fear God, he is ſevere in his chaſtiſements. Do good to the poor, that have forſaken their faculties and houſes, and ſeparated themſelves from the wicked, for the ſervice of

God, and to defend his law and prophet. They that before them forſook their houſes for the ſervice of God, affect thoſe that have followed them, they bear them no malice for the wealth they poſſeſs, although themſelves are neceſſitous. They that are not avaricious ſhall be happy; ſuch as ſhall ſucceed them, ſhall pray for them, and ſay, Lord, pardon our ſins, and our brethren, that were our predeceſſors in the obſervance of thy commandments; infuſe no malice into our hearts againſt them that follow thy law, thou art gracious and merciful. Seeſt thou not, that the wicked ſay to their brethren, wicked as themſelves, Had ye not ſo ſoon left *Medina*, we had gone out with you, and had never obeyed him whom ye have obeyed; had ye fought, we had defended you. God ſeeth that they are impious. Had they delayed to go forth, they ſhould not have gone forth with them; had they fought they would not have ſuccoured them, they had turned the back, and had found no protection; they fear men more than God, becauſe they are ignorant. [The *Jews*] ſhall not fight againſt you together, unleſs in their fortreſſes, and behind walls; the war among them is cruel, but think not that they may aſſemble and unite themſelves, their hearts are divided becauſe they are ignorant, they are like their predeceſſors, who were chaſtiſed and ſlain, and ſhall ſuffer great torments at the day of judgment. They are like to him whom the devil hath ſeduced, and ſaid to him, I am innocent of thine impiety, I fear God, Lord of the univerſe; the end of both is to be caſt headlong into the fire of hell, where they ſhall abide eternally; ſuch is the reward of the wicked. O ye that believe! fear God, and con-

ſider what ye ſhall do at the day of judgment; fear God, he knoweth whatſoever ye do; be not like to thoſe that forget his commandments, he forgetteth them, and they continue in the number of the damned, they ſhall be moſt miſerable; and ſuch as ſhall go into paradiſe ſhall be bleſſed. If we ſhould make the Alcoran to deſcend upon a mountain, it will open itſelf, with the fear it will have of the word of God. Thus do I ſpeak in parables to the people, peradventure they will be converted. There is but one only God, who knoweth what is preſent, future, and paſt, he is gracious and merciful; there is but one God, king of all things. He is holy, the deliverer, true, the puniſher, ſtrong, powerful, glorious. Praiſed be God, he hath no companion, he is God the creator, who hath formed whatſoever is in the world, all glorious attributes are due to him; whatſoever is in heaven and earth, exalt his glory, he is omnipotent and wiſe.

CHAP. LX.

Intitled, TRIAL, *containing eighteen Verſes, written at* Mecca.

Some MAHOMETAN doctors have intitled this the chapter of VOCATION, becauſe it entreateth of women that forſook their husbands, to follow the law of Mahomet, who appointed to try their hearts, intention, and to know their vocation.

IN the name of God, gracious and merciful. O ye that believe! obey not mine nor your ene-

mies; ye ſhew kindneſs to them when ye meet them. Nevertheleſs they reject the truth that hath been ſent unto them, and chaſe away the prophet and you alſo; and that, becauſe ye believe in God your Lord. Seek not their friendſhip; when ye fight againſt them for my law, I know what ye ought to fear, and ye know it not. He that ſhall do what is here above prohibited, followeth an evil way. If they have advantage over you, they will be your enemies, they will ſtretch forth their hands and tongues againſt you, they will revile you, and deſire that you may renounce your faith; if ye do it, ye ſhall have no content in your wives or children, at the day of judgment; ye ſhall be ſeparated from them, and God ſhall behold all your actions. Ye have a fair example in *Abraham*, and them that were with him, when they ſaid to the people, We are innocent of the ſin that ye commit, in worſhipping any other god but God. *Abraham* ſaid to his father, I will not implore pardon of God for thee, I am not able to deliver thee from his puniſhment, if thou art an idolater. Lord, all our confidence is in thee, our refuge is in thy mercy. Protect not unbelievers againſt us, pardon our ſins, thou art merciful and wiſe; ye have in them a fair example for them that fear God, and apprehend the day of judgment. God hath not to do with them that obey infidels, neither hath he need of any perſon, and praiſe is due to him in all places; peradventure he will eſtabliſh for the future great amity between you and them that ye hate. He is omnipotent, gracious and merciful; he doth prohibit you the converſation of them that fight not againſt you for his faith, and that expel you not from your houſes; he doth not forbid you

to do them juſtice, he loveth the juſt. He forbiddeth you to converſe with them that fight againſt your faith, that drive you from your houſes, and aid to expel you; he prohibiteth you to obey them, and to contract amity with them. Such as obey them, ſhall be exceedingly to blame. O ye that believe in God! when the wives of your enemies ſhall throw themſelves into your party, try their conſcience. If ye know them to be faithful, and to believe in the law of God, reſtore them not to the incredulous infidels, it is not lawful for them to know them, neither for the women to teach them. Give them ſubſiſtence, ye ſhall not ſin in eſpouſing them. Marry them not after the laws of unbelievers; demand of them what dowry they require. They ſhall demand of you what ye are willing to beſtow on them. Continue in accord, God ſo commandeth; he ſhall be your judge at the day of judgment, he knoweth all your actions, and is moſt wiſe. If your wives revolt to the party of unbelievers, and ye ſuffer any damage, ye ſhall repair that damage to him that ſuffereth, out of the booty that ye ſhall conquer; fear God, and believe in the law of his Divine Majeſty. O prophet! when women ſhall deſire to embrace thy religion, with firm purpoſe to believe in one only God, not to ſteal, neither to commit adultery, neither to murder their children, to lie, blaſpheme, or be diſobedient; receive them, implore pardon of God for them, he is gracious and merciful. O ye that believe! obey not them againſt whom God is angry. They deſpair of their ſalvation, as the wicked deſpaired, that died heretofore in their impiety.

CHAP. LXI.

Intitled, ARRAY, *containing fourteen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Praiſe God all that is in heaven and earth, he is omnipotent and wiſe. O ye that believe! ſay not that ye do that which ye do not. God abhorreth them that ſay they do what they do not; and loveth them that fight in rank and file for his law, like to a ſtrong wall. Remember thou that *Moſes* ſaid to his people, Ye ſhall do me no harm, ye ſhall know in the end that I am the meſſenger of God. But God ſeduced them from the right way, when they departed from obedience to his commandments; he guideth not the wicked. Remember thou that *Jeſus*, the ſon of *Mary*, ſaid to the children of *Iſrael*, I am the meſſenger of God, he hath ſent me to confirm the old teſtament; and to declare to you that there ſhall come a prophet after me, whoſe name ſhall be *Mahomet*. When he came with miracles, reaſons moſt intelligible, and arguments infallible; they ſaid, that he was a magician. Who is more impious than he that blaſphemeth againſt God? The infidels would extinguiſh with their mouth the light of faith, but God ſhall make it manifeſt againſt their will; he hath ſent his prophet to guide the people into the way of ſal-

vation, to teach them the truth of his law, and make it more evident than all other laws of the world, againſt the will of infidels. O ye that believe! will ye that I teach you one thing, that ſhall deliver you from the pains of hell? Believe in God and in his prophet; imploy your wealth and perſons in fighting for his law; ye ſhall do exceeding well, if ye have knowledge to underſtand it. God ſhall pardon your offences, he ſhall cauſe you to enter into gardens, wherein flow many rivers; he ſhall cauſe you to go into the beautiful palaces of *Eden*, where is ſupreme felicity; he ſhall confer upon you yet another grace, which ye deſire, *viz.* Victory over your enemies. Oh ye that believe! maintain the law of God. Jeſus, the ſon of *Mary*, ſaid to his apoſtles, Who will maintain the law of God with me? He ſhall be ſupported and protected of God. The apoſtles anſwered, We will maintain it. One part of the children of *Iſrael* believed in Jeſus, and another rejected his law; we gave ſuccour to them that believed, againſt their enemies, and they were victorious.

CHAP. LXII.

Intitled, *The* ASSEMBLY, *containing eleven Verſes, written at* Medina.

IN the name of God, gracious and merciful. Praiſe God all that is in heaven and earth, praiſe

the king, holy, majeſtick, and omnipotent, who hath ſent his prophet, an *Arabian* by nation, to preach his commandments to the *Arabians*, to purify them, to teach them the ſcriptures and myſteries of faith; they were before ſeduced from the right way. They that ſhall come after them, ſhall not ſee a prophet equal to him, this is a ſpecial grace of God, the omnipotent and wiſe; he conferreth it on whom he liſteth, and his graces are immenſe. They that preach the old teſtament, and perform not what it enjoineth, are like to an aſs charged with books. Such are they that diſobey the commandments of God; he guideth not the impious. O ye Jews! believe not yourſelves to be the beloved of God, expect death, ye ſhall underſtand your error; they believe not that they ſhall be chaſtiſed for their ſins, but God beholdeth all the unjuſt. Say unto them, Ye ſhall find one day the death that ye fly; ye be ſent back before God, who knoweth what is preſent, paſt, and to come; he ſhall ſet before you all that ye have done, to be judged. Oh ye that believe! when ye are called to the aſſembly of Friday to make your prayers, pray, and quit your trade; this ſhall be a good act, if ye underſtand it. When you ſhall have finiſhed your prayers, ſeparate yourſelves, go whither you pleaſe, and beg of God his grace, call frequently to mind his Divine Majeſty, and ye ſhall be happy. When the infidels ſaw any thing of profit, or any divertiſement, they forſook thee, and went out from the ſermon. Say unto them, How great riches and delights are there with God? He is the rich of the rich.

CHAP. LXIII.

Intitled, *The* WICKED, *containing twelve Verſes, written at* Medina.

IN the name of God, gracious and merciful. When the wicked ſhall come to viſit thee, they will ſay, That they are witneſſes that thou art a prophet ſent from God; he well knoweth that thou art his prophet, he ſeeth that they diſſemble, and ſell their faith to enjoy wealth in the world, wherein they commit evil. They ſay with the mouth, We believe in the law of God, and are impious in their ſouls, impiety is imprinted in their hearts, and they will not learn the myſteries of faith; the beauty of their bodies ſhall not diſpleaſe thee, when thou ſhalt ſee them; they erect themſelves when they ſpeak, and reſemble a piece of wood ſet up againſt a wall; they fear all rumours that fly abroad, and are your enemies. Beware of them, doubtleſs God will deſtroy them; how can they blaſpheme againſt his law? When it was ſaid to them, Come to the prophet, he ſhall beg pardon of God for your ſins, they ſhook the head, and withdrew with pride; miſery is upon them. Whether thou implore pardon for them, or doſt not implore it, God will not pardon them, he abhorreth the wicked. They ſay, Do no good to them that follow that prophet of God, until they a-

bandon him. The treaſures of heaven and earth are God's, but they comprehend it not. They ſay, If we return to the city of *Medina*, we will drive thence ſhame and infamy, and we there eſtabliſh greatneſs and honour; on the contrary, greatneſs, power, and victory proceed from God, his prophet, and them that believe in his law, but infidels underſtand it not. O ye that believe in God! your riches and your children ought not to ſeduce you from his ſervice; ſuch as ſhall forſake it, ſhall be in the number of the damned. Give alms of the wealth that he hath given you, before the hour of your death arrive; then ſhall the wicked ſay, Lord, if thou hadſt not ſo ſoon cauſed me to die, I had embraced thy law. God retardeth not the day of any one, when the hour is come; he knoweth all that ye do.

CHAP. LXIV.

Intitled, DECEIT, *containing eighteen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Praiſe God whatſoever is in heaven and earth, he is king of all things, praiſe is due to him, he is omnipotent; he it is that hath created you. Some obſerve his commandments, and others are unbelievers, he beholdeth all your actions. He created the heavens and the earth, he form-

ed you and ye shall be one day assembled before him to be judged; he knoweth all that is in heaven and earth, he understandeth your secrets, and what ye publish, he is not ignorant of what is in the hearts of men. Have ye not heard what did heretofore befall the wicked? They were punished, they died in their misery, and in the end shall suffer grievous torments, because God had sent them prophets to instruct them, and they said, What! shall a man like ourselves teach us the right way? They despised them, and forsook the law of God; he hath not to do with them, neither hath he need of the world, praise is due to him in all places. Do the wicked believe that they shall not rise again? Contrariwise, God shall make them to revive, and shall declare to them all that they have done; this thing is easy to his Divine Majesty. Believe in God, his prophet, and the light that he hath sent you, he knoweth all your actions. Remember thou the day, when he shall summon all to judgment, this shall be the day of deceit; they shall be known that have deceived themselves, and those that have deluded their neighbours. That day their sins shall be pardoned, that shall have believed in his unity, and have done good works, they shall dwell eternally in gardens, wherein flow many rivers; the infidels that despise his commandments shall be precipitated into hell, where they shall burn eternally. No evil befalleth you, but through God's permission; he giveth patience to him that believeth in his Divine Majesty, and knoweth all. Obey God and his prophet; if ye obey him not, know, that the prophet of God is obliged only to preach the truth of faith; there is but one God, all true believers

reſign themſelves to his divine will. O ye that believe! ye have children, and wives, that are your enemies, beware of their malice, if ye pardon them; if ye depart from them, God ſhall be to you gracious and merciful. Wealth and children do often hinder you to obey God; but know, that he rewardeth abundantly the righteous. Fear him with all your power, hearken to his commandments, obey him, give alms; he that is not avaricious, ſhall be bleſſed. If ye lend any thing to God, he ſhall cauſe it to multiply, he ſhall pardon your ſins, he accepteth the acknowledgment of his benefits, and is moſt merciful. He knoweth what is preſent, paſt, and future, he is omnipotent and wiſe.

CHAP. LXV.

Intitled, DIVORCE, *containing eighteen Verſes, written at* Meca.

IN the name of God, gracious and merciful. Oh prophet! when you repudiate them, following the ordinances and laws, and reckon the time that they ought to tary before they marry again; fear God your Lord, cauſe them not to depart their houſes, neither expel them before the time appointed, if they be not taken in adultery. Such are the ordinances of God, he that ſhall tranſgreſs them, ſhall do injury to himſelf, peradventure God will enjoin ſomething concern-

ing the of which ye are ignorant. When the time th hey ought to tarry ſhall be finiſhed, retain, diſmiſs them with civility. Ye ſhall take per of your religion, honeſt men, that ſhall be neſſes of your actions, depoſe with truth wha ye have ſeen; it is ſo appointed to them that eve in God and the day of judgment. God ſhall iver from affliction him that ſhall have his fea efore his eyes, and ſhall enrich him, when he lea hinks of it; he that ſhall truſt in him, ſhall n be deceived, he doth what he pleaſeth, and ath appointed a prefixed time to every thing. f the women hope no more to have their th months, and doubt that they are miſreckone they ſhall tarry three months before they ma y again, if they be not nurſes; if they be with ild, ye ſhall abſtain till their delivery. Whoſo er feareth God, rejoiceth in the obſervance of h commandments. What is above, is ordaine of God; he ſhall pardon their ſins, that have h fear before their eyes, and give them an ex ding great reward. Cauſe them that ye repu ate, to dwell in your houſes, or near to you, abu e them not; if they be with child, allow them what ſhall be neceſſary for them, until they ſh l be delivered; if they deſire to nurſe their chi ren, ye ſhall give them an honeſt ſalary, and en eat them with civility and courteſy; if ye like n t this, ye ſhall cauſe them to be nurſed by anoth r, whoſe pains ye ſhall reward. If ye be not w lthy, you ſhall allow according to your power God doth not enjoin any one to expend more than his ability permitteth; he ſhall give you good after evil. How many have been the citi s that have heretofore diſobeyed the commandments of God, and of

his prophets? We have kept an exact account of their ſins, their inhabitants have been chaſtiſed, and ſhall be in the end in the number of the damned. God hath prepared for them grievous torments. Oh ye that are wiſe! fear God, he hath ſent you the *Alcoran;* he hath ſent you a prophet, to teach you the myſteries of his law, to lead you out of darkneſs, and to guide into light them that ſhall believe in him, and do good works. He ſhall open to them the gate of paradiſe, wherein flow many rivers, where they ſhall dwell eternally, with all manner of content. God! he it is, that created the ſeven heavens, and as much of earth, and ordaineth among them what pleaſeth him, to the end ye may know that he is omnipotent and knoweth all things.

CHAP. LXVI.

Intitled, PROHIBITION, *containing twelve Verſes, written at* Mëdina.

IN the name of God, gracious and merciful. Oh prophet! prohibit not for the contentment of thy wives, to do that which God hath permitted thee, he is gracious and merciful; he hath appointed to do what is permitted by your law, he is your Lord, is omniſcient and moſt wiſe. When the prophet went to viſit one of his wives, God revealed to him, what ſhe deſired to ſay to him. He approved one part, and rejected the other. When he told his wife what was in her

will to ſpeak to him, ſhe demanded of him, who had revealed it to him. He that knoweth all things hath revealed it to me, that ye may be converted, your hearts are inclined to do what is forbidden. If ye act any thing againſt the prophet, know, that God is his protector, the angel *Gabriel*, and all the believers will defend him, the angels ſhall protect him againſt you. If it be his will to repudiate you, God ſhall give him, for the future, other wives in your place, that ſhall be obedient; true believers, humble, faithful, devout, contented, mild, clean virgins, and not virgins. Oh ye that believe in God! ſtrengthen yourſelves, you and your families, in obedience to his commandments; the idolaters ſhall burn in the fire of hell, with their idols. The angels deputed to torment them, diſobey not God, they execute whatſoever is commanded them. Oh ye that are infidels! there is no excuſe for you, ye ſhall be chaſtiſed after your demerits. Oh ye that believe! turn to God with affection, he ſhall pardon your ſins, and make you to enter into gardens, wherein flow many rivers. The light of faith ſhall go before the prophet, and them that have followed him. When God ſhall recompenſe them, they ſhall ſay, Lord, give us thy light, pardon our ſins, thou art omnipotent. Oh prophet! fight againſt the infidels and the wicked, fortify thyſelf againſt them, hell ſhall be their habitation. God teacheth unbelievers a parable, and ſaith, The wives of *Noah*, and the wives of *Lot*, were under the power of my two ſervants, righteous men; they betrayed them, but did not eſcape the puniſhment of their ſin. It was ſaid unto them, Enter into the fire of hell with them that go into it.

God teacheth them a parable, that follow his law; take example by the wife of *Pharaoh*, ſhe prayed to God, and ſaid, Lord build me an houſe in paradiſe, deliver me from *Pharaoh*, from his works, and unjuſt men. *Mary*, the daughter of *Joſaphat* preſerved her virginity; we inſpired into her our ſpirit, ſhe believed the words of her Lord, and the ſcriptures; ſhe was in the number of them that obey.

CHAP. LXVII.

Intitled, EMPIRE, *containing thirty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Praiſed be he to whom belongeth the empire of the world, who is omnipotent, and hath created life and death, to let you know which is the better; he is omnipotent and merciful. He hath created ſeven heavens, one upon another; thou ſeeſt nothing of what he hath created, that is not proportioned. Raiſe yet thy ſight to heaven, thou ſhalt not there ſee any thing defective; behold it twice, or more often, thou ſhalt not perceive therein any thing vain or imperfect. We have adorned the heaven, and the world with ſtars, we expelled thence the devils, we prepared for them a great fire, and the torments of hell for unbelievers. They ſhall hear horrible and terrible voices, that proceed from deſpair

and wrath. When they ſhall be caſt thither headlong, when they ſhall enter into hell by troops; the overſeer of the torments ſhall ſay unto them, Had you none on earth that preached to you the pains of hell? Yes, ſhall they reply, they were preached to us, but we traduced our preachers, we ſaid, that God did not command to do what they declared; that they were liars, and ſeduced from the right way. Had we heard them, and had we been wiſe, we ſhould not this day have been in the number of the damned; they ſhall confeſs their ſins in the bottom of hell. Such as fear God, without ſeeing him, ſhall receive pardon of their offences, and an exceeding great reward. Speak ſecretly, or publickly, God knoweth whatſoever ye have in your hearts, ſince the time of your creation; he is bleſſed and omniſcient. He hath eſtabliſhed ways upon the earth, go on all ſides, and live of his good things. Ye all ſhall revive, and be one day aſſembled before him to be judged. Believe ye that he who is in heaven cannot render the earth dry and barren, and cauſe it to tremble? Believe ye, that he who is in heaven is not able to ſend againſt you an impetuous wind, to deſtroy you? Ye ſhall hereafter feel what are the torments of hell. Your predeceſſors would not believe them, and were chaſtiſed for their incredulity. Conſider ye not the birds that fly over your heads, how they extend and ſhut their wings? Nothing ſupporteth them, but that mercy that beholdeth all things. Who but God ſhall protect you in your miſeries? The infidels are proud. Who ſhall enrich you, if God reſtraineth his grace? Nevertheleſs ye perſevere in your ſins, and fly the truth. Is he that creepeth

on his face, like to him that goeth on his feet in the right way? Say unto them, God hath created you; he hath given you ſight, hearing, and ſenſe, but few among you return him thanks for his graces. Say unto them, He created you of earth, and ye ſhall one day be aſſembled before him, to render account of your actions. The wicked demand when the day of judgment ſhall be. Say unto them, God knows, I am ſent only to preach to you the pains of hell. Their viſages ſhall become black, when they ſhall ſee the puniſhment of their ſins approach. It ſhall be ſaid to them, Behold that which ye have demanded with ſo much impatience! Say unto them, Did you ſee that God deſtroyed me, and them that were with me? No, he gave us his grace. Who ſhall deliver the infidels from the torments of hell? Say unto them, God is merciful; we believe in him, and we are reſigned to the will of his Divine Majeſty, ye ſhall know hereafter them that ſhall be ſeduced. If the water that watereth your flocks enter under the earth, who ſhall give you other water, or another fountain to ſupply you?

CHAP. LXVIII.

Intitled, *The* PEN, *containing fifty-two Verſes, written at* Mecca.

Bedjoi intitleth this the Chapter of the Letter Noun; n, and ſaith, that it is as much as to ſay, Whale, or great fiſh. Some other doctors ſay; that Noun, n, is the name of the ink, or table, on which the angels write the commandments of God. Others affirm it, to ſignify the inkhorn; but many of the Mahometan doctors intitle this, the chapter of the Pen.

IN the Name of God, gracious and merciful. I ſwear by the pen, and by all that is written, that thou art not poſſeſſed of the devil; through the grace of thy Lord, thou ſhalt have an infinite reward? God hath created thee, with a creation high, and moſt illuſtrious. Thou ſhalt hereafter know, and the infidels likewiſe ſhall know one day, them among you that are ignorant. Certainly thy Lord knoweth them that are ſeduced, and them that follow the right way. Obey not the wicked, they deſire thee to be more indulgent towards them, and themſelves more mild towards thee. Obey not thoſe infamous liars, thoſe babblers, ſinners, and ſeducers, and wicked perſons, full of treaſures and children. When the myſteries of faith are related to them, they ſay, that they are but fables of antiquity; we will put upon their noſes a mark of ſhame and ignominy. We have tried them, as gardeners when they have reſolved in the evening to cut off the morning following

ſome fruits of their garden, for their refection, and have not ſaid, If it pleaſe God; by night, while they ſlept, God ſent fire in their gardens, that conſumed them. In the morning they called [each other] and ſaid, Come to put order to your garden, if ye deſire to gather the fruits. They believed the poor would enter, they ran [to drive them away] and found their fruits black, and their gardens blaſted. Then they ſaid, We are ſeduced, we are ſinners. One of them ſaid, that it was requiſite to praiſe God. Then they ſaid, Praiſed be God, we are great ſinners. They approached each other, and complained among themſelves. They ſaid, Miſery is upon us; we were in a great error, peradventure God will give us hereafter more than the value of what we have loſt, we muſt beg his grace. Thus God chaſtiſeth on earth, whom he pleaſeth, but the torments of the other world are much more grievous. They that have his fear before their eyes, ſhall dwell in gardens full of delights. Shall I entreat the good like the wicked? How can ye judge it? Have ye a book, wherein you read what pleaſeth you? Have we promiſed to you any content at the day of judgment? Shall you have that day what ye have promiſed to yourſelves? Aſk of them, who will be ſurety for their belief? Will their idols and companions be their ſurety? Let them cauſe them to come, if they be true. Be thou mindful of the day when ſins ſhall be detected, and the wicked ſhall be commanded to worſhip God; but they ſhall not be able to behold him, their eyes ſhall be troubled with fear, and their ſight covered with ſhame. They are enjoined in the world to worſhip his Divine Majeſty, but they refuſe to perform it; I will pun-

iſh them by little and little, when they ſhall leaſt think of it. I will defer the puniſhments of their crimes, becauſe my wrath is ſtrong. Doſt thou demand of men any recompenſe for thy preaching? Are they charged with any expenſe? Have they in their power the book, wherein is the future, to write therein what they affirm? Attend the judgment of thy Lord, and be not like him that was ſwallowed of the whale. He invoked his Lord in his affliction. If his Lord had not ſent him his grace, he ſhould never have come upon earth. When he repented of his ſin, his Lord pardoned, and placed him in the number of the righteous. The unbelievers labour to ſhake thee through their looks, and that through envy. They affirm, that thou art poſſeſſed of the devil, when they hear thee read the *Alcoran*. It was not ſent but to inſtruct the world.

CHAP. LXIX.

Intitled, VERIFICATION, *containing fifty-two Verſes, written at* Mecca.

Exteri intitleth this, The Chapter of Judgment, becauſe that day all ſhall be verified.

IN the name of God, gracious and merciful. Verification approacheth, verification approacheth; God hath not told thee in what time ſhall be the day of verification. *Temod* and *Aad* would not believe him that preached to them the day of

affliction and ſorrow, but *Temod* was deſtroyed by an extraordinary noiſe, and *Aad* by an impetuous wind that God ſent againſt them ſeven nights and eight days together; they were overthrown, ſtretched out like palms fallen upon the earth. Did any one among them ſave himſelf? *Pharaoh*, and his predeceſſors, with the inhabitants of the cities that were overthrown becauſe of their ſins, diſobeyed the prophets and apoſtles of God, and were rudely chaſtiſed. We preſerved you in *Noah's* Ark, when the waters ſwelled, to ſerve for example of our omnipotency to them that ſaw it, and to ſuch as ſhall hear it mentioned. Be thou mindful of the day when the angel ſhall ſound the trumpet, when the earth ſhall lift itſelf up, and the mountains tremble; then what muſt come to paſs, ſhall come to paſs. Heaven with weakneſs ſhall open, and the angel that ſhall bear the throne of God, ſhall be upon the border of the heaven. Then ſhall eight angels preſent the books, wherein ſhall be written the ſins of men, and nothing ſhall be concealed. Such as ſhall take in the right hand the book of the account of their actions, ſhall ſay, We find what we believed to be true, we know with certain knowledge the coming of this day, and the felicity of life is in paradiſe. It ſhall be ſaid to them, Eat and drink of the good things of paradiſe at your pleaſure. They that ſhall take the book of account of their actions in their left hand, ſhall ſay, Would to God that this book had been loſt, I know not what is this account; would to God that I had been eternally buried in the earth; the riches, authority, and treaſures of the world are to me unprofitable. It ſhall be ſaid to the devils, Take them, bind them, and throw them head-

long into hell, put chains ſeventy cubits long upon their arms, and caſt them into fire; they would not believe in the unity of God the omnipotent; they have eaten the bread of the poor, they are this day without protection, and want bread, and ſhall find nothing but the pains of hell prepared for the wicked. I ſwear, although ye ſee, and although ye do not ſee the *Alcoran*, it is the word of the prophet, the apoſtle of God, it is not the word of a poet, but few perſons will believe it. It is not the word of one that is wicked, but few men remember it; it is ſent from God, Lord of the univerſe. The infidels ſay, Oh prophet! if thou ſpeak, we will not hear thee, thy ſpeech ſhall not enter into our hearts. Say unto them, There is none among you able to deliver you from the puniſhment of your crimes; the *Alcoran* inſtructeth in the way of ſalvation them that believe in his Divine Majeſty. I know that there are liars among you, whom God ſhall put into the number of infidels. The *Alcoran* is truth itſelf. Praiſed be the name of God omnipotent and majeſtick.

CHAP. LXX.

Intitled, *The* ASCENT, *containing forty-four Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Some perſons have demanded when ſhall be the

day of judgment, and in what time the wicked ſhall be chaſtiſed? None but God is able to deliver men from the torments of hell; he is Lord of the way that aſcendeth to heaven, the angels and ſpirits ſhall aſcend towards him at the day of judgment; that day ſhall ſeem to the wicked to endure fifty thouſand years; expect with patience. The wicked imagine they are far from that day, but thou ſhalt ſee it ſpeedily; that day ſhall the heaven reſemble diſſolved metal; the mountains ſhall be like to carded wool, which bendeth downwards; none ſhall aſk his neighbour who he is; and they ſhall look one upon another. The unbelievers ſhall deſire to redeem themſelves from theſe pains, through the loſs of their children, their wives, their brethren, their companions, their neighbours, and the loſs of all that is on earth. The flame of fire ſhall riſe upon them, and ſhall burn the ſkin of their head; they ſhall call upon thoſe that are behind them, that have, like themſelves, abandoned the law of God; and the covetous, that ſhall have heaped up treaſures. Man was created timorous, he is afraid when evil befalleth him, and is arrogant when good happeneth to him; except the believers, who are ſtable in their faith, that perſevere in their prayers, that give alms to the poor that beg, and thoſe that are baſhful, that believe in the day of judgment, fear the puniſhment of God, and know none other women but their own, and their ſlaves, they ſhall be exempt from affliction at the day of judgment. Thoſe that ſhall act the contrary, ſhall be in the number of the unjuſt. They who effect what they have promiſed, and preſerve faithfully what to them hath been entruſted, who ſpeak the truth in teſtimony, and

who make their prayers at the time appointed, ſhall be honoured in paradiſe. Wherefore is it that the infidels, who are about thee, caſt their eyes to the right hand, and to the left, with pride? Do they require to enter into paradiſe, and be ſaved? We have created them as other men. I ſwear by the Lord of the eaſt and weſt, that we are able to change them into a people better than they, and that it is a thing eaſy for us to perform; leave them in their errors, until they be come to the day when they are promiſed to be chaſtiſed, and that they ſhall come out of their ſepulchres to repair to univerſal judgment; they ſhall repair thither terrified, and their ſight ſhall be covered with ſhame. This is the day that hath been heretofore preached to them.

CHAP. LXXI.

Intitled, NOAH, *containing twenty-eight Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Before men were chaſtiſed, we ſent *Noah* to preach to them the pains of hell. He ſaid unto them, O ye people! I preach to you the pains of hell, worſhip one only God, and fear him; obey me. He ſhall pardon your ſins, he deferreth your puniſhment until the day appointed, and ſhall not retard it; when your hour ſhall be come, did ye know it, ye would be converted.

Afterward he ſaid, Lord, I have exhorted this people night and day, but mine exhortations have been very much in vain, they have ſtrengthened themſelves in their impiety; and when I preached to them, they put their fingers into their ears, and covered their heads with their garments, that they might not hear; they continue in their impiety, and become proud. I have preached to them publickly, I lifted up my voice, I have expounded to them the myſteries of thy law. I ſaid unto them, Implore pardon of God, he is moſt merciful; he ſhall ſend you abundance of rain to water the earth; he ſhall give you ſtore of wealth, and many children; he ſhall give you gardens embelliſhed with fountains and rivers; who hindereth you to honour God? He it is that hath created you in the condition wherein you are. Conſider ye not that he hath created ſeven heavens, the one upon another? That he created the moon with her brightneſs, and the ſun with his light? He hath cauſed the earth to bring forth all ſorts of plants; he will cauſe you all to return to earth, and to revive; he hath extended it, to the end ye may walk in the ways thereof, large and ſpacious. Lord, ſaid *Noah*, this people hath diſobeyed me, they have followed that which can give them neither poſterity nor profit, but rather a moſt certain damage; they have conſpired againſt me, and ſaid among themſelves, Forſake not your gods, forſake not *Od*, *Sod*, *Igout*, *Jaock*, and *Neſar*.* They err from the right way; Lord, add to their confuſion. Then were they drowned becauſe of their ſins; they ſhall be caſt headlong into the fire, whence

* Theſe are idols.

none but God is able to deliver them. *Noah* ſaid, Lord leave not a wicked man upon the earth, they will ſeduce thy creatures from the right way; they will leave children, liars and impious like themſelves. Pardon my ſins, pardon the ſins of my father, my lineage, and thoſe that ſhall believe in thy law, and deſtroy the unjuſt.

CHAP. LXXII.

Intitled, DEVILS, *containing twenty-eight Verſes, written at* Mecca.

Some Mahometans intitle this, The chapter of Spirits.

IN the name of God, gracious and merciful. Say to the people, I have received an inſpiration, which ſome devils heard of me when I read the *Alcoran*, and that they ſaid, We have heard the miraculous *Alcoran* read, it teacheth the right way; we believe in what it contains; we believe not that God hath companions, we believe there is but one God; we believe not that he hath wives, or children, our ignorant perſons blaſpheme againſt his Divine Majeſty; nevertheleſs we imagine that they could not do it. There are who require aid of the devils, and augment their confuſion, becauſe they ſay, that God will not cauſe any to riſe again. Some devils have ſaid, We have been as high as heaven, and found it furniſhed with guards and ſtars, we ſtaid in a

place a little distant to hear; there is one star that watcheth them that hearken, and drives them away. We know not if God hateth the men that are upon earth, or if he will teach them the right way; but we are now in the number of them that believe in the unity of his Divine Majesty. They said, O ye people! we were before in the way of error; we heretofore believed that God did not operate on earth; but no person, in whatsoever place he be, can avoid obeying his will. We heard the book read that teacheth the right way; we believe in what it contains; he that believeth in God, will not fear any misery or injustice. There be of us that are good, and that trust in God. Others there are, who are wicked and impious. Such as obey the commandments of God, follow the right way, and the wicked shall be precipitated into the fire of hell. Had the infidels followed the right way, we had sent them from heaven abundance of rain, and given them our grace; I will try them, and such as shall despise the *Alcoran* shall be punished. The temples belong to God, invoke one sole God in the temples. When his servant riseth, he worshippeth his Divine Majesty; it wanteth not much, but these devils had published the plurality of deities. Say unto the people, Worship God my Lord; I believe in one God, who hath no companion; I can neither guide nor seduce you, but through his permission. If I disobey him, none shall be able to save me, and I shall want protection at the day of judgment. I can do no more for you, than to preach to you his law; this is the subject of my embassy. He who shall disobey God and his prophet, shall be damned, and shall remain eternally in the fire of

hell. The wicked ſhall know ſuch as ſhall be deprived of ſuccour and protection, when they ſhall behold the pains prepared for them. Say unto them, I know not whether what is promiſed to you, ſhall incontinently happen, or whether God will defer it ſome time. None knoweth what is to come, but God, and thoſe whom he hath elected to be prophets and meſſengers of his will; he inſpireth into them his commandment, to preach to men; he upholdeth all the actions of men, and keepeth an exact account of every thing.

CHAP. LXXIII.

Intitled, *The* FEARFUL, *containing twenty Verſes, written at* Mecca.

The Arabians have entitled this, The chapter of the Fearful. When the angel Gabriel brought this chapter to Mahomet, he was afraid of the ſplendour of his light, and covered himſelf with his garments; which gave occaſion to the angel to call him, and ſay, Oh fearful! and not, Oh prophet! as he was wont.

IN the name of God, gracious and merciful. O thou fearful! ariſe by night, pray to God at midnight, until two third parts of the night and more. Read the *Alcoran*, and meditate thereon, obſerve what it contains. Although it be tedious to thee, thou wilt beſt comprehend it after thy firſt ſleep, becauſe thou in the day haſt affairs that divert thee. Remember thou the name of God, forſake the world to worſhip him, he is

Lord of the weſt and eaſt, there is no god but God, take him for thy protector. Be not impatient at what the wicked ſay; ſeparate thyſelf from their ſociety without fear, leave me to puniſh them. Is there any one that is able to defend them? Their puniſhment is deferred, but I have chains of iron, bread full of thorns, and great torments to inflict on them, at the day when the earth ſhall tremble, and the mountains ſhall be diſſolved into duſt. O ye people! we have ſent to you a prophet, our apoſtle, to inſtruct you, as we did to *Pharaoh*. He was diſobedient and obſtinate, and we ſeverely chaſtiſed him. How will ye ſecure yourſelves from the torments of hell, if ye be in the number of the wicked? What will ye do at the day when infants ſhall be men, and heaven ſhall be opened? What God promiſeth is infallible. Theſe things are for the inſtruction of them that deſire to follow the way of ſalvation. Thy Lord knoweth that thou wilt ariſe about the third part of the night, or at midnight, as likewiſe a part of thoſe that are with thee; he reckoneth the hours and the minutes of night and day, he knoweth that thou canſt not reckon them exactly. He pardoneth thee, if thou riſeſt a little ſooner or a little later. Read during this time what thou ſhalt be able to read of the *Alcoran*. God knoweth that there will be perſons among you that will be ſickly, others that will be in travail for their affairs, and ſome that will fight for the faith. Theſe perſons ſhall be excuſed. Read what ye ſhall be able of the *Alcoran*, lift up your prayers to God, pay tithes, lend to God ſome benefit, ye ſhall one day find the good that ye ſhall have done, and a very good

reward. Beg pardon of God, he is gracious and merciful.

CHAP. LXXIV.

Intitled, *The* WRAPPED,* *containing fifty-ſeven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. O thou wrapped! Ariſe, and preach to the people the torments of hell; thy Lord is more powerful than the idols, make clean thy garments, be thou mindful of the pains prepared for unbelievers; ſeparate thyſelf from their company. Lend nothing to uſury. The day that the trumpet ſhall ſound, ſhall be extremely irkſome to the wicked. That day, let me chaſtiſe him whom I created, and to whom I gave riches and children, and whom I placed in plenty. Nevertheleſs, he demandeth more, and is obſtinate, to diſobey my commandments. I will add to his pains, becauſe he blaſphemeth againſt the *Alcoran*. Wherefore doth he blaſpheme? He makes his countenance ſorrowful, covered with hypocriſy. When he beholdeth the people, with his eyes melancholick, and eſtranged from the way of ſalvation, he is proud, ſcorneth to follow the prophet; ſaith, that the *Alcoran* is but magick, and but the word of man; he ſhall be precipi-

* Mahomet was wrapt in his garments, when the angel brought him this chapter.

tated into the bottom of hell, nothing remains to him but to be burned. Nineteen ſpirits ſhall be appointed to torment the wicked. They that puniſh the damned, are ſpirits. We have mentioned this number of nineteen to ſeduce the infidels, and confirm the truth, and the true believers in their faith. They whom God inſtructeth in the ſcripture, and who believe in his law, are not in doubt of theſe ſpirits; but ſuch as have evil in the heart, who doubt of his law, and the wicked ſay, that he by his number meaneth God. Thus God ſeduceth and guideth whom he pleaſeth. No perſon knoweth the number of his angels, but God. I ſwear by the entrance of the night, and the morning, that hell is an exceeding great puniſhment, prepared for the impious. The believers and unbelievers, the good and the bad, ſhall anſwer for their actions; and ſuch as ſhall have their book of account in the right hand, ſhall go into paradiſe. They ſhall enquire of the damned, and ſay to them, Who did caſt you into hell? They ſhall anſwer, We did not pray to God at the time appointed; we gave not to the poor to eat; we believed there was neither reſurrection nor judgment, until death ſurprized us. The prayers of them that pray for them, ſhall be in vain. Wherefore is it that unbelievers depart from the law of God? They are like to the wild aſs, which flieth as far as he can, when he ſeeth the lion approach him; every one of them would particularly ſee a book to inſtruct them, and apprehendeth not the day of judgment. Certainly the *Alcoran* teacheth them the law of God that read it. None ſhall underſtand it, but he that ſhall be pleaſing to

God, who ſhall have his fear before his eyes, and ſhall implore pardon of his ſins of his Divine Majeſty.

CHAP. LXXV.

Intitled, *The* RESURRECTION, *containing forty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear that it is moſt true, that men ſhall riſe again. I ſwear that the wicked ſhall render an account of their actions. Think they that I cannot recollect their bones? I will recollect all of them after they ſhall be corrupted. I am able to recollect their fingers, as they had them in their youth. Certainly man is prone to blaſpheme, before the coming of the day of judgment, and enquireth when that day will be. When his ſight ſhall be troubled, and the ſun and moon gathered together, then ſhall he ſay, Whither ſhall I fly? It ſhall be ſaid to him, Thou ſhalt have none other refuge but in God. He ſhall be ſurprized, and all his offences ſhall be commemorated to him, and he ſhall witneſs againſt himſelf. Speak not then in a word, if he will excuſe himſelf, be not thou impatient; I know all that is in his heart, I know what thou haſt taught him. I did read with him that read to thee the *Alcoran*, and made thee to underſtand it. Man preſſeth himſelf to go to his diſhonour, and conſider-

eth not his end, he ſhall raiſe the head, with a countenance content to ſee God, but at the ſame inſtant ſhall have the face covered with affliction, and ſhall know, that he is in the height of all miſeries. His ſoul ſhall be conducted towards God, when it ſhall be ſeparate from his body; if it renounce the law of God, it ſhall go towards the damned, towards them that extend their arms through deſpair. It ſhall be ſaid to him, God alone, whom thou wouldſt not obey, was thy Lord and protector. Doth man think to be forſaken, and that no account ſhall be required of his actions? Was not he created through our ſpecial grace, of mire, and of congealed blood? Did we not create him male and female? He that hath done this, cannot he revive the dead?

CHAP. LXXVI.

Intitled, MAN, *containing thirty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Man continued a while, without having in him any thing memorable; we created his poſterity of his ſeed, mingled with that of the woman. We gave him ſight and hearing, and taught him the way of ſalvation. Some have embraced the faith, and others have been infidels; we have prepared for them chains, and bonds, to drag them into the fire of hell. The juſt ſhall drink of

wine, that ſhall iſſue out of a fair fountain; all the ſervants of God ſhall drink [thereof] and ſhall cauſe it to flow, as ſhall ſeem good to them. God will deliver from the pains of hell, ſuch as ſhall ſatisfy their vows, as ſhall apprehend the day of judgment, as ſhall give alms to the poor, to orphans, and priſoners, without hope of thanks or recompenſe, but only for the love of his Divine Majeſty, becauſe of the fear they have of the torments of the day, grievous and irkſome to behold. God ſhall rejoice, and reward them for their good works, he ſhall open to them the gate of paradiſe; they ſhall be clothed with ſilk, repoſed on ſtately beds, and ſhall not be troubled either with the heat of the ſun, or the cold of the moon; they ſhall be under the ſhadow of the trees of paradiſe, there ſhall they gather fruits, as they ſtand, ſit, and lie down; veſſels of ſilver ſhall be brought about them, and round cups full of a delicious drink, as much as they ſhall deſire, mingled with ginger, that ſhall iſſue out of a clear fountain, and ſhall be encompaſſed with young pages to ſerve them, who ſhall reſemble poliſhed pearls; when thou ſhalt behold them, thou ſhalt ſee a grace that cannot be expreſt; they ſhall be clothed with purple, and green ſhining ſilk, and ſhall have bracelets of ſilver; God ſhall give them a drink, clear and moſt pure. Theſe delights ſhall be the reward of their perſeverance. We have ſent thee the *Alcoran* to inſtruct the people; attend the judgment of thy Lord againſt them that ſcoff, and obey not, the wicked. Remember thou the name of God, morning and evening, worſhip him by night, praiſe him a long time; the infidels affect the world, and think not on their end, neither

the day of judgment. We created them, we have given them ſtrength to walk, and if it be our pleaſure, we will eſtabliſh other perſons in their place. He that ſhall deſire to follow the law of God, ſhall follow it; but none ſhall follow it, if it pleaſe his Divine Majeſty. He knoweth all, and is moſt wiſe, he giveth his grace to whom he pleaſeth, and hath prepared grievous torments for the unjuſt.

CHAP. LXXVII.

Intitled, *Them that are* SENT, *containing fifty Verſes, written at* Mecca.

IN the Name of God, gracious and merciful. I ſwear by the angels that followed [each other] thick as the hair of the foretop of horſes, when God ſendeth them to execute his commands; by the angels which he ſendeth to puniſh them whom he will deſtroy; by the winds which he ſendeth, to make the rain to fall where he liſteth; by the *Alcoran*, that diſtinguiſheth good from evil; and by the angels that inſpire into men the fear of the pains of hell, and implore pardon of his Divine Majeſty, that the puniſhment promiſed to the wicked is infallible. Then ſhall not the ſtars appear any more; the heaven ſhall open, the mountains ſhall walk, the prophets and apoſtles of God ſhall aſſemble, to bear teſtimony againſt them that have deſpiſed their inſtructions;

the good, and the wicked, and believers and unbelievers ſhall be ſeparated. I will not tell thee when this day ſhall be, it ſhall be unhappy for the wicked. Have not I heretofore deſtroyed the impious with their blaſphemies? Have not they left a poſterity, wicked as they, whom I likewiſe have deſtroyed? Thus will I hereafter deſtroy the infidels, and miſery ſhall be upon them eternally. Have we not created you of weak ſeed, retained in the womb of your mothers, until the time appointed? This is a grace that we have conferred on you. Miſery ſhall be upon the infidels at the day of judgment. Have we not created the earth, to aſſemble the living and the dead? Have we not raiſed the mountains? Have we not given you freſh water to drink? Miſery ſhall be upon the wicked at the day of judgment; it ſhall be ſaid unto them, Go into the fire of hell, which ye would not believe; go into the ſmoke, divided into three parts, nothing ſhall free you from the heat thereof, and flight ſhall not deliver you from that fire; it ſhall caſt forth black flames, that ſhall riſe higher than the higheſt buildings of the earth, and like to large coverlets of beds, extremely black. The day of judgment ſhall be unhappy to infidels. It ſhall be ſaid to them, Behold the day of the ſeparation of the good from the bad; exerciſe your ſleights, if ye can, to deliver you from the pains of hell; the day of judgment ſhall be unhappy to infidels. The good, who ſhall have had the fear of God before their eyes, ſhall be under the ſhadow of the trees of paradiſe, nigh to delicious fountains, with all ſort of fruits, that they ſhall deſire. It ſhall be ſaid to them, Eat and drink at your pleaſure, in reward of your good works.

Thus are the righteous rewarded. The day of judgment ſhall be unhappy for infidels. Oh ye infidels! live in the world, ye ſhall be there ſuffered ſome time; ye are wicked, but ye ſhall be miſerable at the day of judgment. The wicked deride them that exhort them to pray to God, they ſhall be miſerable at the day of judgment. In what will they believe, if they believe not in the *Alcoran?*

CHAP. LXXVIII.

Intitled, NEWS, *containing forty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. What do the wicked enquire of each other, touching the great news, of which they are in different opinion? They ſhall learn it, they ſhall learn it. Have not I created and extended the earth? Have not I raiſed the mountains to eſtabliſh it? Have not we created you, male and female? Have not we created ſleep, and the night for repoſe, and the day for labour? Have we not built over you ſeven heavens, and the ſun full of light? Have we not cauſed rain to deſcend from the clouds, to cauſe the earth to produce its plants, and gardens of divers faſhions? The day of judgment ſhall be a day of joy and ſorrow. When the angel ſhall ſound the trumpet, all the world ſhall come in troops to univerſal judgment. Heaven ſhall open

its gates, the mountains ſhall walk, and hell is the place prepared for the ſeduced, there ſhall they remain eternally. They ſhall find there no reſt, neither drink, but of boiling and moſt ſtinking water, a reward conformed to their works. The infidels believe not that they muſt render an account of their actions, and blaſpheme, but we keep account, and write exactly what they do. It will be ſaid to them at the day of judgment, Taſte this day the puniſhment that ye have merited, your pains ſhall be augmented, and pains upon pains. They who ſhall have had the fear of God before their eyes, ſhall be in a place of felicity, in the gardens of a moſt fertile land, enriched with grapes and pomegranates; they ſhall drink in cups full of a delicious liquor, and ſhall hear no vain ſpeeches, nor lying; ſuch is the recompenſe of them that obey the commandments of God. He is Lord of the heavens and earth, none ſhall dare to ſpeak when the ſpirits and angels ſhall be aſſembled before him, none ſhall be able to ſpeak or pray for another, without his permiſſion. This day ſhall be the day of truth; they that ſhall be acceptable to him, ſhall retire towards his Divine Majeſty. We have preached unto you, that the puniſhment of God ſhall ſpeedily come upon you; every one ſhall ſee all that he ſhall have done, and the wicked ſhall ſay at the day of judgment, Would to God that I had been earth and duſt.

CHAP. LXXIX.

Intitled, THEM* *that take away, containing forty-six Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by the angels that take away the ſouls from the bodies of infidels, and the wicked; by the angels that accompany the ſouls of believers; by the angels that exalt the glory of God; by the angels that guide the ſouls of the righteous, when they go into paradiſe; and by the angels that are appointed for the affairs of the world; That all people ſhall riſe again at the day of judgment. That day the earth ſhall tremble, and the hearts of men ſhall tremble at the firſt time the trumpet ſhall ſound; at the ſecond, their ſight ſhall be troubled with fear, and they ſhall ſay, Behold! we, we are returned upon earth, to the place whence we departed; our bones were rotten, and our return to the world ſhall bring upon us only miſery. This ſecond ſound of the trumpet is a ſign of the wrath of God; then ſhall they be out of their ſepulchres, revived upon the earth. Haſt thou learned the hiſtory of *Moſes*, and how God his Lord called him in the holy valley, called *Toi*, and how he ſaid, Go towards *Pharaoh*, he is ſeduced from the right way, and is in a great error? Say unto him, I

* Gelaldin entitleth this, The chapter of them that draw forth the ſoul.

called thee to the way of ſalvation, I will purify and guide thee into the way of the law of God, to the end thou mayeſt have his fear before thine eyes. *Moſes* made *Pharaoh* to ſee one of his great miracles, nevertheleſs he contemned *Moſes*, diſobeyed him, and departed from the right way; he cauſed his people to aſſemble, and made proclamation that he was their god, but God rigorouſly chaſtiſed him, becauſe of his blaſphemies. This is an example of his omnipotency to them that are righteous. Oh ye wicked! were ye more difficult to create than heaven? God hath raiſed the roof thereof, and proportioned it; he hath made the night obſcure, and the day full of ſplendour; he hath ſtretched forth the earth, hath made fountains to ſpring forth to water the plants, and to give drink to beaſts; he hath elevated and eſtabliſhed the mountains for you, and for your flocks. Men ſhall call to mind the good and the evil that they have done, at the ſecond ſound of the trumpet, and hell ſhall appear open before their eyes. The wicked, that have followed their own appetites on earth, ſhall be precipitated into hell; and ſuch as have had the fear of God before their eyes, and have ſubdued their paſſions in this world, ſhall go into paradiſe. The wicked will aſk of thee, when the day of judgment ſhall be? None knoweth it but thy Lord. Thou art not ſent but to preach the pains of hell to them that fear that day, as if they ſaw it preſent before their eyes; they ſhall imagine that they have not remained in the tomb but from evening until morning, when they riſe again.

CHAP. LXXX.

Intitled, *The* BLIND, *containing forty-two Verſes, written at* Mecca.

IN the name of God, gracious and merciful. The prophet frowned, had a ſurly countenance, and withdrew himſelf when the blind came towards him. He will not tell thee, if he will believe in God, and if he will profeſs thy preaching; depart thou from him that ſhall depart from the law of God, thou art obliged only to preach to him, and not to make him to believe; but forſake not them that ſhall come to ſee thee to be inſtructed, and ſhall fear God. The *Alcoran* is ſent for the inſtruction of men; it was copied upon the book that is kept in heaven, to which honour and praiſe is due eternally. Wherefore is man impious? Is it becauſe he is created of a little water, retained in the womb of his mother, until the time appointed? And becauſe he found the way to come forth? Is it for that God cauſed him to die, and to revive when it ſeems good to him? He performeth not what God commandeth, neither conſidereth the good things that nouriſh him. We have ſent rain, we opened the treaſures of the earth, we have made all ſorts of grain to ſpring forth. Blites, olives, dates, gardens, and fields full of fruits, and herbs to nouriſh you, and your flocks. When the angel ſhall

ſound the trumpet the ſecond time, man ſhall fly his brother, his mother, wife and children ; every one ſhall take thought for himſelf. That day ſhall the wicked have countenances covered with affliction ; the countenance of the good ſhall be joyful, and ſuch as have ſought the way between faith and impiety, ſhall have their countenance covered with earth and duſt.

CHAP. LXXXI.

Intitled, ROUNDNESS, *containing twenty-nine Verſes, written at* Mecca.

IN the name of God, gracious and merciful. When the roundneſs of the ſun ſhall appear, the ſtars fall, the mountains walk, the camel be without burden, and without keeper; when the beaſts ſhall be gathered together, the ſea covered with fire, ſouls return into bodies, the daughter* demand why they put her to death; when the book of good and evil ſhall open, when heaven ſhall caſt off its ornaments, the fire of hell appear, and paradiſe be opened ; then ſhall ſouls know the good and the evil that they have committed. I ſwear by the planets, by the obſcurity of night, and by the brightneſs of day, that the words of the *Alcoran* are the words of the prophet, beloved of God, powerful with his Divine

* The Arabians buried their daughters alive, when they had done a fault.

Majeſty ; ye ought to obey him, he is a faithful obſerver of what is commanded him, he is not poſſeſſed of the devil, as ye have imagined, he hath ſeen the angel clearly, and without riddle, and is not perplexed for what is to come. The words of the *Alcoran* are not the words of the devil. On whatſoever ſide ye turn you, it is only for the inſtruction of men, and ſuch among you as will follow the right way ; but ye ſhall have no inclination to follow it, if it pleaſe God, the Lord of the univerſe.

CHAP. LXXXII.

Intitled, *The* OPENING *of Heaven, containing ſeventeen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. The ſouls ſhall know the good and the evil that they have done, when the heavens ſhall open, the ſtars fall, the ſeas be gathered together, and the ſepulchres opened. O man, what maketh thee ſo proud, as to riſe againſt God, who hath created thee, who hath formed and proportioned thee after what manner he pleaſed ? O ye wicked ! ye will not believe the day of judgment. There are angels that obſerve your actions, and are obedient to God. The juſt ſhall go into paradiſe, and the unjuſt be precipitated into the fire of hell, whence they ſhall never return. I will not tell when the day of judgment ſhall be ; that day none ſhall be able to ſuccour his neighbour, and God alone ſhall command.

CHAP. LXXXIII.

Intitled, THEM *that weigh with falſe weights, containing thirty-ſix Verſes, written at* Mecca.

IN the name of God, gracious and merciful. They that weigh with falſe weights, and meaſure with falſe meaſures, believe not to riſe again, at the day when all the world ſhall appear before God to be judged. Certainly the book wherein the ſins of the wicked are written, is kept in hell. Miſery ſhall be upon infidels at the day of judgment; none doubteth the coming of this day but the wicked. When they hear the commandments of God preached, they ſay, that it is but an old fable, impiety retaineth them in this error, and induceth them to abandon the law of his Divine Majeſty; but they ſhall be caſt headlong into the flames of hell. It ſhall be ſaid unto them, Behold the puniſhment which ye would not believe. The book wherein the good works of the righteous are written, is reſerved in heaven; the angels are witneſſes, how the juſt ſhall enjoy the delights of paradiſe; they ſhall ſee the immenſe graces of God, repoſed on delicious beds, their countenance ſhall be covered with joy and content; they ſhall drink of purified wine, moſt ſavoury, that ſhall have the odour of muſk, preſerved in bottles that none but themſelves ſhall open, and it ſhall be mixt with the water of the foun-

tain of paradiſe, where the cherubims do drink. The infidels deride the true believers that would inſtruct them; nevertheleſs when they return to their companions, they admire their doctrine, and ſay, when they ſee them, Behold the ſeduced! but they are not ſent to be their tutors. The infidels that ſhall be converted, and believe in the day of judgment, ſhall go into paradiſe, they ſhall enjoy the grace of God, they ſhall behold the grievous torments of the damned, that ſhall be puniſhed after their demerits, and ſhall find in the other world what they have done on earth.

CHAP. LXXXIV.

Intitled, *The* CLEFT, *containing twenty-five Verſes, written at* Mecca.

IN the name of God, gracious and merciful. The day of judgment ſhall appear, when the heaven ſhall cleave aſunder, and the earth caſt men out of their ſepulchres by the commandment of God. O man! thou goeſt daily towards death, and ſhalt find in the end the good and evil that thou ſhalt have done. He to whom ſhall be given the book of account of his actions in the right hand, ſhall be bleſſed; he ſhall go with his companions into paradiſe, where he ſhall enjoy eternal felicity. He to whom ſhall be given the account of his actions in the left hand, ſhall be damned; he ſhall be caſt headlong into

the fire of hell, becauſe of the unlawful pleaſures that he hath taken in the world, and for that he believed not in the reſurrection. God beholdeth all that he doth, and keepeth account. I ſwear by the redneſs that appeareth in the air when the ſun ſetteth, by the obſcurity of the night, and the brightneſs of the moon, that you all ſhall change being and poſture, and ſhall revive after your death. Wherefore is it that the wicked believe not in God? Why do they not humble themſelves when they hear the *Alcoran* read? They blaſpheme againſt God, but he knows all their actions; declare to them that they ſhall be chaſtiſed, and that ſuch as believe in his unity and do good works, ſhall receive an infinite reward.

CHAP. LXXXV.

Intitled, SIGNS *Celeſtial, containing twenty Verſes, written at* Mecca.

Many Mahometan doctors entitle this, The chapter of Caſtles.

IN the name of God, gracious and merciful. I ſwear by heaven, adorned with ſigns, and by the day of judgment, by the angels and men, that they who have made pits filled with fire to burn the true believers, ſhall be witneſs of their own malice, and ſhall avouch, that the fire burned themſelves, to make them know the unity of God, and the truth of his law. God is omnipo-

tent, and always victorious, he is the king of the heavens and earth, he beholdeth all. They that torment true believers, and ſhall not repent, ſhall be damned, they ſhall burn eternally in the fire of hell; and ſuch as ſhall believe in God, and do good works, ſhall dwell in pleaſant gardens, wherein flow many rivers, where they ſhall forever enjoy ſupreme felicity. The wrath of God is ſtrong, he maketh his creatures to die, and riſe again when he pleaſeth; he is merciful towards them that repent of their ſins, and loveth them that ſerve him. He hath created his throne, to which praiſe is due eternally; he raiſeth up whom he liſteth, and nothing is to him impoſſible. Haſt thou heard the hiſtory of the people of *Pharaoh* and *Temod?* God ſhall chaſtiſe in like manner them that ſhall not believe in his law, he knoweth them all. Certainly the precious *Alcoran* is written in the book that is reſerved in heaven.

CHAP. LXXXVI.

Intitled, *The* STAR, *or the North Star, containing ſeventeen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by heaven and the ſtar that teacheth men the way; I will not tell thee by what ſtar; by the ſtar full of brightneſs; that every perſon hath a guardian (which obſerveth the good and the evil that it acteth.) Doth not man conſider

of what he is created? He is made of a little ſprinkled water that iſſueth out of the body of man and woman? God ſhall make him riſe again at the day of judgment, and none ſhall be able to protect or defend him from the wrath of his Divine Majeſty. I ſwear by heaven that returneth the rain, by the earth that openeth itſelf, and receiveth it, to produce its fruits, that the *Alcoran* diſtinguiſheth good from evil, and that it was not ſent in vain. The unbelievers conſpire againſt the prophet, but God ſhall turn their conſpiracy againſt them, and they ſhall not know it. Be thou patient, and a while endure the infidels.

CHAP. LXXXVII.

Intitled, *The* HIGH *and* MIGHTY, *containing ſeventeen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Exalt the name of thy Lord, high and mighty; who hath proportioned all that he hath created. He ordaineth what he liſteth, and guideth into the right way them that are pleaſing to him; he cauſeth herbs to ſpring out of the earth, createth them green, rendereth them dry, and altereth them as to him ſeems good. I will read to thee the *Alcoran;* forget nothing of what thou ſhalt read, but that which God ſhall will thee to forget; he knoweth whatſoever is kept ſecret in

the world, and whatſoever is made manifeſt. I will inſtruct thee in his law; preach the *Alcoran*, it ſhall be profitable to him that ſhall have the fear of God before his eyes. Such as ſhall deſpiſe it, ſhall be miſerable, they ſhall be precipitated into the fire of hell, where they ſhall not be able, either to live or die; and he that ſhall embrace the law of God, and ſhall be mindful of his name, ſhall be bleſſed. Pray to God at the time appointed. Certainly the righteous ſhall be heirs of the good things of the earth, and thoſe of heaven that are exceeding great, and eternal; this is written in the ancient books of *Abraham* and *Moſes*.

CHAP. LXXXVIII.

Intitled, *The* COVERING, *containing twenty-ſix Verſes, written at* Mecca.

Gelaldin intitleth this, The chapter of Judgment, becauſe that day the damned ſhall be covered with fire and fear. *See* Exteri.

IN the name of God, gracious and merciful. Haſt thou heard mention of the covering? That day ſhall the countenance of the wicked be covered with affliction, they ſhall enter into fire that is extremely hot; they ſhall drink of boiling water, they ſhall eat nothing but briars and thorns; they ſhall be extremely lean, and famine ſhall not deliver them from an infinite number of other miſeries. That day ſhall the good be filled with

content, they ſhall be recompenſed of their labours; in paradiſe they ſhall hear nothing ſpoken that may diſpleaſe them. They ſhall ſee fountains flow, lying upon high beds; they ſhall drink in fair glaſſes, fixed on diamonds, upon pillows, well diſpoſed, and upon pallets well adorned. Will not the wicked conſider the miracle of the ſhe-camel? How it was created? How heaven was elevated? How the mountains were diſpoſed; how the earth was extended? Preach to the wicked the pains of hell, thou art ſent to preach to them, and not to conſtrain them. God will chaſtiſe with his great chaſtiſement him that ſhall abandon his law, and traduce the *Alcoran*; all men ſhall be one day aſſembled before his Divine Majeſty, to give account of their actions.

CHAP. LXXXIX.

Intitled, *The* MORNING, *containing thirty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by the morning, by the tenth night of the month, by even and odd, and by the coming of night, that the wicked ſhall be chaſtiſed. Is there any thing in conſideration of this oath, that can move men to fly uncleanneſs? Conſidereſt thou not how God entreated *Aad*, the ſon of *Arem*, that dwelt in pavillions ſupported by columns ſo big, that there were none like to

them in his country? Knoweſt thou not how he uſed *Temod*, who hewed ſtones and rocks to inhabit the valley? Knoweſt thou not how he entreated *Pharaoh*, who pierced with pins the feet and hands of ſuch as he gave up to puniſhment? Knoweſt thou not how he entreated them that heretofore erred from the right way in their own countries, and that encreaſed their pollution? He poured upon them divers torments; he obſerveth all that men do; he giveth ſtore of goods to them that he doth not try, and taketh them away from ſuch as he proveth. The wicked will not give honour to orphans, they will not abſtain from eating the bread of the poor; they ſhall give an account, they too much affect riches; when the earth ſhall tremble, and ſhall overthrow all the buildings, when the angels ſhall deſcend in order, by the command of thy Lord, then ſhall hell be open to the wicked, they ſhall call to mind what was preached to them in the world, and ſay, Why did not I obſerve the commandments of God during my life? They ſhall be puniſhed more than ever any hath been, and ſhall be more ſtraitly bound than ever any hath been bound. It ſhall be ſaid to the bleſſed, O thou ſoul! that haſt obſerved with courage, and without fear the commandments of God, return to thy Lord with content, enter into the ſociety of the bleſſed, enter into paradiſe.

CHAP. XC.

Intitled, *The* CITY, *containing twenty Verſes, written at* Mecca.

Many have entitled this, The chapter of Night.

IN the name of God, gracious and merciful. I ſwear by that city which is permitted thee to conquer; I ſwear by the father and the child, that we created man in miſery. Thinketh he that there is none ſtronger than he? He ſaith, that he hath expended great wealth; doth he think that none hath ſeen what he hath done? Have we not given him two eyes, a tongue, two lips? Have we not given him to ſee the way of good and of evil? He ſhall be ſeverely chaſtiſed, but I will not tell thee with what kind of chaſtiſement. Wherefore doth he not deliver ſlaves, wherefore doth he not give to eat to them that are hungry, to orphans, and his kindred that are in neceſſity, and to the poor? Patience and charity are recommended among true believers, they ſhall be ſeated at the right hand; and ſuch as impugn the myſteries of our law, ſhall be at the left hand, they ſhall be ſhut up in the fire of hell.

CHAP. XCI.

Intitled, *The* SUN, *containing fifteen Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by the ſun and his light, by the moon and her ſplendour, by the fire and its elevation, by the night and its obſcurity, by heaven and the ſtars thereof, by the earth and its plains, by the creation of the ſoul, by the knowledge of virtue and vice, that he that ſhall be purified from his ſins, ſhall be moſt happy; and that he who defileth himſelf with vice, ſhall be moſt miſerable. The people of *Temod* traduced their prophet, becauſe of their obſtinacy; but certainly they were chaſtiſed. The apoſtle and prophet of God ſaid unto them, Behold the camel of God, ſuffer it to drink; they derided him, and ſlew that camel. God ſeverely puniſhed them, he ſpared not his chaſtiſement againſt them.

CHAP. XCII.

Intitled, NIGHT, *containing twenty Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by the obſcurity of night, by the brightneſs of day, by the creation of man and woman,

that your actions are very different. He that ſhall yield to God the obedience that is due to him, and believeth in his unity, ſhall go into paradiſe; and whoſoever ſhall not praiſe his Divine Majeſty, and will not be converted, ſhall go into hell, his riches ſhall not ſave him, and he ſhall be caſt headlong into eternal flames. It is we that guide the people, we diſpoſe the beginning and end of every thing. I preach to you the torments of hell, none ſhall enter there, but the wretches that have blaſphemed, and departed far from the way of ſalvation. He that hath the fear of God before his eyes, and giveth alms, ſhall be delivered from the fire of hell, every one ſhall be recompenſed for what he hath done for the love of God; he ſhall be ſatisfied and contented.

CHAP. XCIII.

Intitled, *The* SUN-RISING, *containing ten Verſes, written at* Mecca.

IN the name of God, gracious and merciful. I ſwear by the brightneſs of the riſing of the ſun, and by the darkneſs of night, that thy* Lord hath not forſaken thee. He doth not hate thee, his delay ſhall be to thee advantage, and in the end thou ſhalt be content. Did he not well

* Mahomet complains to the angel Gabriel, becauſe he ſo long had refrained to viſit him.

lodge thee, when thou wert an orphan? Did he not well guide thee, when thou wert seduced? Did not he enrich thee, when thou wert poor? Do no injury to orphans, devour not the poor, and recount the graces that God hath conferred on thee.

CHAP. XCIV.

Intitled, JOY, *containing eight Verses, written at* Mecca.

IN the name of God, gracious and merciful. Have not I rejoiced thine heart? Have not we delivered thee from the burden that was heavy on thy shoulders? We have raised thy name and reputation, affliction is followed of content; when thou shalt have finished thy prayers, labour, and love thy Lord.

CHAP. XCV.

Intitled, *The* FIG, *containing eight Verses, written at* Mecca.

IN the name of God, gracious and merciful. I swear by the figs and olives, by mount *Sinai*,

and by the ſafety and freedom that is in this city [of *Mecca*] that we created man with proportion, afterwards we rendered him contemptible, except the true believers that do good works; they ſhall receive an infinite reward. After this, (O wicked man) what maketh thee to blaſpheme againſt the faith? Is not God the judge of judges?

CHAP. XCVI.

Intitled, BLOOD *congealed, containing ſeventeen Verſes, written at* Mecca.

Beïaoi and Gelaldin call this the chapter of Reading

IN the name of God, gracious and merciful. Read the *Alcoran*, and begin through the name of God, who created all, who made man of a little congealed blood. Read the *Alcoran*, and exalt the glory of thy Lord, who hath inſtructed man in the ſcriptures, who taught him what he knew not; nevertheleſs, he is in a great error, he will not conſider that he ſhall return before God. Haſt thou conſidered him that would have hindered one of the ſervants of God to make his prayers? Haſt thou underſtood if he were in the way of ſalvation? Haſt thou ſeen if he blaſphemed? If he hath abandoned the faith, knoweth he not that God forſaketh him? If he deſiſts not, he ſhall be dragged by the hair into the fire of hell, with the wicked; he ſhall quit the place where they aſſemble, to diſpute againſt

the faith, and the devils ſhall caſt them headlong into flames eternal. Diſobey not the commandments of God, perſevere in thy prayers, worſhip God always; obedience to his commandments ſhall draw thee near to his Divine Majeſty.

CHAP. XCVII.

Intitled, GLORY *or* POWER, *containing five Verſes, written at* Mecca.

IN the name of God, gracious and merciful. We ſent the *Alcoran* in the night of glory and power. I have not taught thee the graces of this night of glory and virtue. The prayers and good works that are done that night, have more of merit and efficacy, than thoſe that have been performed in a thouſand months. The angels deſcended that night to the earth, through the permiſſion of their Lord, and ſalute the true believers until the dawning of the day.

CHAP. XCVIII.

Intitled, INSTRUCTION, *containing eight Verſes, written at* Medina.

IN the name of God, gracious and merciful. They that underſtand the ſcripture, and believe

in many gods, will not relinquiſh their idolatry, until they have heard the inſtruction of the prophet of God; he ſhall read unto them a book clean and pure, wherein are written the precepts of the right way. They that know the ſcripture, are not divided, until they have learned this inſtruction. It commandeth to worſhip one only God, to make their prayers at the time appointed, and to pay tithes; this is the right way. The unbelievers that know the ſcriptures, and adore many gods, ſhall remain eternally in the fire of hell, and ſhall be moſt miſerable. They that believe in one God, and perform good works, ſhall be moſt happy, they ſhall be recompenſed of their Lord in the garden of *Eden*, wherein flow many rivers, where they ſhall dwell eternally. God ſhall be ſatisfied with their obedience, and ſhall give them his bleſſing prepared for them that fear him.

CHAP. XCIX.

Intitled, *The* EARTHQUAKE, *containing eight Verſes, written at* Medina.

IN the name of God, gracious and merciful. When the earth ſhall tremble, and ſhall caſt bodies out of their ſepulchres, man ſhall demand what it will do; they ſhall tell him news, to wit, that God hath commanded it to do ſo. That day ſhall men come out of ſepulchres from di-

vers places, and ſhall ſee the good and the evil that they have done; he that hath committed evil, of the weight of an atom, ſhall be chaſtiſed; and he that ſhall have done good, of the weight of an atom, ſhall be rewarded.

CHAP. C.

Intitled, HORSES, *containing eleven Verſes, written at* Mecca *and* Medina.

Some Arabians have called this, The chapter of Return, or of them that return.

IN the name of God, gracious and merciful. I ſwear by the horſes, and the noiſe that they make with their feet, when they return to war, and by the fire which they make to ariſe, when they ſtrike their feet againſt ſtones, that run lightly through jealouſy, and raiſe the duſt in the midſt of enemies, that man is ingrateful for the graces of his Lord, he himſelf is witneſs of his ingratitude, and too much affecteth the riches of the earth. Knoweth he not that God will make all the world to revive? That he will bring to light whatſoever is moſt ſecret in the hearts of men, and that he knoweth all that they have done?

CHAP. CI.

Intitled, AFFLICTION, *containing eleven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. When the extreme affliction ſhall appear, (I will not tell thee in what time this ſhall be) then ſhall all men be aſſembled, ſtretched out like quilts, and the mountains ſhall be like carded wool. Such whoſe balance ſhall be weighty with good works, ſhall go into paradiſe; and they whoſe balance ſhall be light of good works, ſhall go into hell, they ſhall go into a fire ſo hot, that I am not able to expreſs the heat.

CHAP. CII.

Intitled, ABUNDANCE, *containing eight Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Certainly all your care, even to the grave, is in the abundance of your wealth. but ye ſhall hereafter learn, ye ſhall hereafter learn the truth. If

ye had knowledge, ye would meditate on the torments of hell. You ſhall ſee one day, that they are indubitable; then ſhall ye aſk, where is paradiſe?

CHAP. CIII.

Intitled, *The* EVENING.

IN the name of God, gracious and merciful. I ſwear by the hour of the evening, that men are inclined to their deſtruction, except ſuch as believe in God, that do good works, and have in eſteem truth and perſeverance.

CHAP. CIV.

Intitled, PERSECUTION, *containing ſeven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Miſery is upon him that perſecuteth his neighbour; perſecution hath its counter perſecution. He that heapeth up treaſures, and is buſied to count them, thinketh they will make him immortal; but they ſhall precipitate him into his miſery. I will not tell thee into what miſery,

but the fire of hell is always kindled to burn the heart of the wicked; they shall be overwhelmed in flames, and bound to great pillars.

CHAP. CV.

Intitled, ELEPHANTS, *containing five Verses, written at* Mecca.

IN the name of God, gracious and merciful. Considerest thou not how thy Lord entreated them that came mounted upon elephants, to ruin the temple of *Mecca?* Was not their conspiracy their own destruction? God sent against them flying troops, that threw upon them stones, whereon were imprinted their names; he made them like to corn sown in fields, devoured by beasts.

CHAP. CVI.

Intitled, COREIS, *containing four Verses, written at* Mecca.

IN the name of God, gracious and merciful. *Coreis* had no humanity for them; the people come every winter, and every summer, to wor-

ſhip the God of the temple of *Mecca*, which nouriſheth and delivereth them from famine and fear.

CHAP. CVII.

Intitled, *The* LAW, *containing ſeven Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Saweſt thou him that blaſphemed againſt the law? He it is that devoureth the ſubſtance of orphans, and the bread of the poor. Miſery is upon them that are not attentive to their prayers, that are hypocrites, and hinder men to do well.

CHAP. CVIII.

Intitled, AFFLUENCE, *containing three Verſes, written at* Mecca.

IN the name of God, gracious and merciful. We have given thee a great affluence of our graces. Pray to thy Lord, lift up thine hands; he that hateth thee, ſhall be accurſed.

CHAP. CIX.

Intitled, INFIDELS, *containing ſix Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Oh infidels, idolaters! I worſhip not what ye worſhip, and ye worſhip not what I worſhip; I will not worſhip that which ye worſhip, and ye will not worſhip that which I worſhip; you obſerve your law, and I mine.

CHAP. CX.

Intitled, PROTECTION, *containing four Verſes, written at* Mecca.

IN the name of God, gracious and merciful. A great number of people embrace the law of God, when he protecteth the true believers, and giveth them victory. Exalt his glory, and implore pardon of him, he is moſt merciful.

CHAP. CXI.

Intitled, *The* CORD *of* PALM, *containing eleven Verſes, written at* Mecca.

Gelaldin entitleth this, The chapter of Loſs.

IN the name of God, gracious and merciful. *Ablheb** loſt his hand; God chaſtiſed him, his riches ſhall not ſave him, he ſhall burn in eternal flames, with his wife that carrieth wood upon her neck, bound with a cord of palm.

* The wife of Ablheb did caſt ſtones in Mahomet's way, in contempt. *See* Bedaoi.

CHAP. CXII.

Intitled, SALVATION, *containing four Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Say unto unbelievers, God is eternal, he neither begetteth, nor is begotten, and hath no companion.

CHAP. CXIII.

Intitled, SEPARATION, *containing five Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Say unto them, God, who hath ſeparated light from darkneſs, ſhall defend me from all the evils that he hath created, from danger, darkneſs, from them that blow againſt the knot of the ſtring, from ſorcerers, and the envious.

CHAP. CXIV.

Intitled, *The* PEOPLE, *containing ſix Verſes, written at* Mecca.

IN the name of God, gracious and merciful. Say unto them, I will beware of the temptations of the devil, and the malice of the people, through the aſſiſtance of the Lord and king of the people.

THE END.